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Who in the tumult of the strife  
Dost rule the scales of death and life.

The day is Thine, the night is Thine,  
Thou mak'st the sun of peace to shine;  
The night of war is fled away,  
The dawn of peace we hail to day.

We thank Thee, Lord, Thou Prince of Peace,  
That Thou dost bid war's fears to cease;  
With Thee the message comes again—  
'Be peace on earth, goodwill to men.'

The cannon's voice is heard no more,  
Is hushed the furious battle roar,  
And silent sinks the deadly blast,—  
The earthquake and the storm are past.

And while we hear their echo still  
Fade faintly on the distant hill,  
Be present, Lord, as we rejoice,  
Be present in the still small voice.

Speak Thou, and with the battle fray  
Bid wrath and malice pass away;  
Forgotten be all hatred then,  
For sake of Jesus Christ; A men. A men.  
—G. MOULTRIE.

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**DEATHS.**

At the General Hospital, Cornwall, Ont., in the closing hour of the 26th day of May, 1902. Dorothy Margaret, wife of R. K. McDonnell, Summerstown, Ont., and sister of the Rev. M. Stewart Osley, of Montreal.

At Laggan, Ont., on May 16, 1902. John M. McRae, formerly of Wentworth, Argenteuil County, Que., in his 84th year.

At Dalhousie Station, Que., on May 21, 1902. William Brodie, aged 63, formerly of River Beaudette, Que.

At Pembroke, on May 31. J. W. Munro, M. P. P.-elect for North Renfrew.

At his residence, Ottawa, on May 28, 1902. The Hon. Francis Clemow, aged 81 years.

On Monday, May 26th, at Vansittart Avenue, Woodstock, Hannah Gann, widow of the late John Forbes, aged 63 years.

**MARRIAGES.**

At the residence of the bride's mother, Montreal, on Saturday, May 24, 1902, by the Rev. Colborne Heine, Mr. Vernon H. Tucker to Catherine, daughter of the late Captain Alex. Sclater.

**BIRTHS.**

At Beaverton, on May 14th, 1902, the wife of Dr. C. Bowerman, of a son.

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## Note and Comment.

Bishop Fowler recently told the colored ministers of a Mississippi Conference to "cut the big words out" of their sermons. There are some white ministers who might profit by this advice.

The Prince of Wales' projected visit to India at the close of the present year, which is now regarded as a certainty, has, it is believed, been arranged in order that he may be present at the great Durbar which is to be held at Calcutta on the 1st of next January to celebrate the Coronation of the King.

There are districts of London so overrun with foreigners that they practically have the place to themselves. The Bishop of London mentioned the other day, at a meeting at Westminster, that in many streets of the East End shopkeepers displayed in their windows the notice—"English spoken here," as if London were a foreign town.

The Coronation Durbar at Delhi promises to be a magnificent affair. Separate camps, extending over seven miles, are being planned for the groups of chiefs and for other visitors. Light railways are being constructed and electric light is being installed. Lord Curzon will visit Delhi on Saturday to personally inspect the plans and sites.

Wm. Hutchison, ex-M.P. for Ottawa, who looked after the Canadian exhibit at the Pan American exhibition, will also be commissioner to the St. Louis Exhibition in 1903. The Canadian exhibit at the St. Louis fair will be one representing the entire Dominion, and not the different Provinces. It is thought that the concentration of the exhibits from the Provinces into one of a Dominion character will be more satisfactory.

The "British Medical Journal" quotes the case of a negro farmer who was shot with a pistol just above the left eyebrow, the bullet glancing round the skull and imbedding itself behind the ear. The blow did not render the recipient even "sick at his stomach." On the contrary, he remarked—"If it had not been for the blood flowing in my eyes I would have fixed him." The bullet was flattened to such an extent as to resemble a tarthing, and the bone was not shattered in the least.

The loss of life caused in Martinique has been so great, and the news from there so engrossing, that comparatively little notice has been taken of the St. Vincent catastrophe. The volcano there (the Soufriere) is now less active. The total loss of life is fixed at 1700, the wounded and burned at 600, and the destitute at 4,000. Adequate relief is being rendered the destitute. The material damage done in St. Vincent is principally to the plantations. Many of the sugar works may be restored. Sugar hogsheds are being dug out of the lava and ash-heaps. The lava stream passed behind Georgetown, which, with Chateau Belair, was uninjured.

Disastrous as previous seasons of drought in New South Wales have been the present one is described as the worst on record. The losses of live stock have not yet been nearly as great as in some seasons; but the land was so hard up to the end of the first week of March that it could not be ploughed or cultivated for wheat. The sowing of the crop in the Colony usually begins at the end of March and is finished by the middle of May, and, even if rain in abundance has fallen since the date named above, the arrears of ploughing must render sowing disadvantageously late. The state of affairs was similar in Victoria when the last mail left the Colony.

The London correspondent of the Belfast Witness writes: We are becoming more and more abandoned to the "Coronation fever." The shops are filled with new goods all labelled "Coronation." There is "Coronation" note paper, "Coronation" crockery, and "Coronation" naper. From pocket knives to glass tumblers we are all "Coronation." The toy shops are flooded with medals and badges—even the Ludgate Hill shop of the Sunday-school Union has a vast assortment of such goods, selling for "the nimble penny." Enormous platforms and stands are being erected, and some leading establishments, determined not to be behind-hand, have their "illumination" fixed already.

Says the Scottish American Journal: The death in London last week of the American novelist Bret Harie makes the third typical novel writer who has departed within about a year, the other two being our own great Scottish scenery delineator, and Scottish character portrayer, William Black, and the third, Frank Stockton. Each of these stood for a distinct type of fiction, and yet all had pretty much the same class of readers, with whom they were about equally popular. They all had talent, but did not resemble one another in the least, whether regarded from the point of view of method, or temperament, or of style. It is difficult to estimate, or compare, the relative merits of novelists in these days, but the consensus of valuable critical opinion seems to be, that none of the three is entitled to higher than second or even third rank.

Business has been resumed in China apparently with increased activity. The official publication of the Chinese Government "Returns of Trade and Trade Reports for the Year 1901," which has just reached the United States Treasury Bureau of Statistics, shows that railroad construction has been actively resumed in several of the provinces, that practically 1,000 miles of railway are now completed and in operation, and that several hundred miles will be added during the present year, while the record of the foreign commerce presented by the report shows that the imports into China in the year 1901 were larger than those of any preceding year. The total value of the imports is given as 268,302,913 haikwan taels, or \$192,978,160, against 264 million taels in 1899, 202 million in 1897, 171 million in 1895, and 162 million in 1894. The exports are valued at 169,656,735 haikwan taels

(\$122,153,000), and exceed those of any prior year except 1899

Mr. E. L. Godkin, founder of the New York Nation and for many years editor of the Evening Post, died in England last week, whither he had gone for his health. He was in his seventy-first year. He was a unique character in journalism. He was the typical mugwump. He was vitriolic in his attacks on men and measures that he disliked. He was a pronounced free trader but he scored the Democracy mercilessly—nearly as severely as he scored Republicans for their various alleged faults. He was impassive under attacks, seldom replying to them except to prosecute more fiercely the matter in hand. He hated David B. Hill, whom he called a political gamester without conscience, and admired Grover Cleveland, whom he regarded as a statesman of the first quality. He was an intense and vigorous worker, but much of the powerful influence which he might have exerted on public policies was discounted by his extravagant and uncompromising methods of attack.

Many stories are told about the King. One given in the "People's Friend" may not be so well known as some. It is to the effect that his Majesty, while staying as a guest at a certain country mansion, visited the village school unexpectedly, and began to ask the children a few questions. "Now, my young friends," said King Edward cheerfully, "I dare say some of you can tell me the names of a few of our greatest Kings and Queens, eh?" With one accord they cried out, "King Alfred and Queen Victoria, sir." Just then a tiny slip of a boy, to whom the schoolmaster had whispered something, stood up and raised his hand. "Do you know another, my boy?" asked the King. "Yes, your Majesty—King Edward VII." His Majesty laughed, and again asked—"What great act has King Edward VII. done, pray?" The boy lowered his head, and stammered out—"I don't know, your Majesty!" "Don't be distressed, my lad," said our gracious King, smiling; "I don't know either."

Greyfriars' Churchyard in Edinburgh is interesting historically, being the resting-place of the most notable men of Edinburgh. There lies also the flat tombstone on which the Covenanters signed with their blood instead of ink, "This will we do in the sight of God." There also stands the Martyrs' Monument, on which is given a full description of events. Under a rose-tree the keeper showed us the resting-place of "Bobby," a dog who was faithful unto death. He followed the remains of his master to the grave, and no coaxing or threat could make him leave the spot. He only left it to trot to the High street, where a kind-hearted shopwoman gave him food. He never stayed long but ran back to his master's grave. In the winter he lay under a flat tombstone for shelter, and he was found dead on the grave one morning, after having waited patiently for fourteen long years. The Baroness Burdett Coutts, in 1872, erected a drinking fountain, with the figure of Bobby on its pedestal, a tribute to the fidelity of Greyfriars' Bobby.

## The Quiet Hour.

### Paul Crosses to Europe.

S.S. LESSON. ACTS 16, 6-15. June 15, 1902.

GOLDEN TEXT: ACTS 22: 15.—*Thou shalt be his witness unto all men.*

Throughout Phrygia and the region of Galatia v. 6. "So little done, so much to do," was the expression uttered again and again by Cecil Rhodes on his death bed. In the presence of the millions of our fellow-men who have not yet heard the gospel, the same feeling often comes over the heart of Christ's followers. And yet the greatness of the task should not unnerve us and cause us to sit down idly in despair, but should inspire us, as it did the apostle, to continue with earnest effort to spread the gospel over the whole world. When every follower of Christ does his part in this great work as diligently as Paul did his part, it will not be long

"Till each remotest nation  
Has learnt Messiah's name."

Forbidden of the Holy Ghost, v. 6. These words indicate in their simple and forcible way the ruling principle of Paul's life—to go or do as God led him. In him we have a beautiful example of what our Christian life should be, just a simple following of God's Spirit every day—to see that God has a will towards me, and through me to the world; to know that I have but to find that will in the impulses within my heart, in the needs of my fellow-men and in the circumstances of my life. To find God's leading and to follow it faithfully—that is the Christian life.

They assayed to go into Bithynia, v. 7. God shows us the way one step at a time. He does not reveal to us the whole course of our life, but shows us the path for each day as it comes. Our business is to do the next duty which God points out, and trust Him for the future.

A vision appeared to Paul in the night, v. 9. Paul's dreams, ideals, and visions were the secret of his greatness. The brute beast never dreams of better things, and so remains a brute beast to the end. Some men also are content to eat and work and sleep. They never look up to God; they are never visited with divine ambitions and dreams of what they may yet be and do by God's grace. Like the beast of the field they live; like the beast they die, "finished, finite clods, untroubled by a spark." But the great of the earth are those who are discontented with the present; who dream of great things for themselves and the world. Paul, who dreamed of a converted Europe; Columbus of a discovered America; Chatham of a British Empire—these are among the great of the earth, and with them every one may claim kindred, who dreams dreams and sees visions of something greater and better than ever before brought to a home, a church or a country.

Immediately we endeavoured to go into Macedonia, v. 10. We should imitate the courage of the apostle. As soon as the path of duty was made clear, he no longer dreamed about it, he did it. The church and world are in need of those who will boldly and unhesitating enter into any open door of service. As Kingsley has said, we should "do noble things, not dream them all day long."

We spake unto the women which resorted thither, v. 13. These women were richly re-

warded for their attendance at this prayer meeting. They heard the gospel from the lips of the great apostle. So we may expect to receive blessing from our diligent attendance on such means of grace. We have the promise that we shall meet in such assemblies with the Lord Himself, and hear Him speak to our hearts. We often miss this great blessing, by keeping away from the gathering of God's people for prayer.

And a certain woman named Lydia . . . heard us, v. 14. In this humble place of prayer, frequented chiefly by women, Paul found hearts prepared for the gospel. Lydia was baptized with all her household, and when Paul left Philippi, there had been established a little church, which meant, not simply so many souls brought to Christ, but also that the day was drawing nigh when the city and the whole Roman empire would become Christian. God does not visit us with high ambitions, great ideals and dreams, just to delude us, but when we go out and try to reach them, the very God who gave them to us will open the way to their attainment.

Whose heart the Lord opened, that she attended, v. 14. In our Lord's parable of the sower, the "good ground" hearers are those who receive the word "in an honest and good heart," who "keep it," and who "bring forth fruit with patience," Luke 8: 15. Lydia had all these qualities of a good hearer of the word. If we would have "an honest and good heart," the same Lord who "opened the heart of Lydia" will give it to us in answer to prayer.

### Thanksgiving.

Am I to thank God for everything? Am I to thank him for bereavement, for pain, for poverty, for toil? Must I lift up my hands over my head and say, "Father, I thank thee that thou hast taken away my friend"? Is it pleasing to my Father that loss should be pleasant to me? Is it good that I should be told to give thanks in everything? Be still, my soul, thou hast misread the message. It is not to give thanks for everything, but to give thanks in everything. It is not to praise God for the night, but to bless him that the night is not deeper. I have read of the Son of Man that he gave thanks over the symbol of his broken body. Not for the pain, but for the mitigation of pain, did the Son of Man give thanks—not that his body was broken for me. In thine hour of sorrow give thanks like Jesus.—Matheson.

### A Priceless Sentence.

"From the lips of Jesus Christ, when he was here among men, fell these words of priceless meaning: 'God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' That sentence is a cube of the purest gold, that may be minted into the current coin of a daily exchange, as it makes possible a true Christian socialism; or fashioned into the ornaments which befit the children of a king, as the doctrine of God, our Saviour, is adorned in all things; or held as the token which will admit a sinful creature into the pure and radiant life of heaven. Few words are used, but each word finds its interpretation in the Holy Scriptures, whose

main purpose is 'the unveiling of God's character.' So that we may know and believe that the same God who is announced in the Book of Genesis as the Creator of 'the heavens and the earth, and all the host of them,' is he who has 'loved us with an everlasting love.' This love is the source of every redemptive blessing. The initiative is with God. 'He first loved us.'

"There are two kinds of religion, and only two," remarked President Seelye, as he addressed the educated Hindus of India. The one begins with man, and seeks by human endeavors after a divine fellowship. The other begins with God, and by a way wholly divine seeks after man. In this is the peculiarity of the Christian, in distinction from all other systems of religion, and in the revelation of this doctrine is the distinction of the Bible from all other books. The salvation which the Christian religion announces is procured wholly through a divine work, and is offered to man, not in the least because his obedience or service can merit it, but solely through the free exercise of divine mercy.' The little word 'so' covers all that is distinctive in the gospel message, 'God so loved the world. The so is grace, and grace, so far as we are aware, is God's especial love for this, our world. He may have, and has, other love for other beings and for other worlds. But for us God's love is grace, unmerited favor. When he loves the world God is 'kind unto the unthankful and the evil.'—Rev. Henry Martyn Booth, D. D.

### Is it Safe to Follow Our Inclinations.

Inclination and preference may be a result of good work, and when they are so, they may be commendable. But inclination and preference as a guide in the choice of one's work are not to be compared to duty or need. A young person, in planning or choosing his sphere of life work, ought to do what he ought to do, rather than what he naturally inclines toward. Inclination may be a hindrance to a young man's best doing; it will be if it swerves or tempts him away from duty, or from the special sphere to which God calls him. Many a man has done his best work in the world, and has come to his highest and best attainment, by training himself against all his natural and most positive inclinations. What we ought to do, rather than what we incline towards, is the first question to be settled in choosing our sphere.—Sunday School Times.

### Prayer.

BY REV. JOSEPH PARKER, D. D.

We give ourselves to Thee in daily oath. We would live in the spirit of perpetual consecration. God bless us, God help us. When the heart is sore, Thou knowest where the balm is that can heal the wound and bring back the peace; and when life is entangled in one great perplexity, Thou knowest the road out, Thou hast the key of every gate, Thou knowest where the bridge is that spans the river—where it is widest, and where it foams and boils most.

The Lord grant unto us all we ask in so far as it is good, wise, useful to our true growth and our perfecting in the purity and loveliness of heaven. Lead us to the cross; lead us to the fountain of the Saviour's blood. Give us heart-cleansing; make us white as snow untroubled; and in thine own time and way bring us to the gates of gold beyond which is the summer of Thy heaven. Amen.



### Thinning Fruit.

Let a the orchardists of California spent many days in pruning their apricot trees—cutting off millions of branches on which were undeveloped fruit buds. Now again they are busy picking from the branches that were left more than three quarters of the young fruit. They do not pick in baskets or boxes. They leave what they pick on the ground to wither and rot. What a waste, do you say? No, it is wise culture and economy. If all the branches that were cut off in the autumn and all the fruit that was picked off in the spring had been left on the tree, the crop this summer would have been so small in size and so inferior in quality that it would have been worthless. We secure the fruit which makes our orchards profitable by these two apparently wasteful operations of pruning and thinning.

And now a conceited observer of these apparently unnatural processes might say: "You see how blind and blundering nature is. If I had made the world, I would not have imposed upon man so much unnecessary labor. I would have seen to it that these trees did not produce more branches than were needed for a symmetrical growth, or more buds than they could develop into first-class fruit." And what could we say in reply? Would it not be this? God did not make the world to develop apricots, but to develop men. And men, in order to meet the highest possibilities of their being, must do three things: They must think, they must work, and they must sacrifice. A biped who would sit down under the shade of a tree and say, Let it grow as it pleases. I am not going to bother about it. I will feed upon such fruit as it gives me in its season—such a biped would put himself on a level with the brutes. In Eden, God recognized that the gift of fruit-bearing trees involved responsibility. Adam was "to dress and to keep" the garden. In what we call nature there are tendencies which we must resist or control if we would get the best out of it. God is saying to us: "Study, think, work. I give you grand opportunities to be improved. I give you grand possibilities to be developed. In their improvement you improve yourselves, in their development you develop the higher nature with which I have endowed you.

But how about that third lesson? This pruning and thinning illustrates the great law of sacrifice—the Christ-law. It is a law of nature as well as of grace. We can never get the best without giving up something in order to secure it. He who would acquire learning or riches must deny himself. He can not indulge in mere pastimes and sensual indulgences. And the law is still more imperative in its application to the higher interests of our being. Hence our Savior says: "If any man will come after me, let him deny himself." And an old writer declares that we must prune our virtues, as well as cut off our vices, if we would grow in grace.—Herald and Presbyter.

Scatter seeds of sunshine; the world is better for a smile.

"The wealth of a man consists in the number of things he loves and blesses, and in the number of things he is loved and blessed by"—Carlyle.

The repose of the greater spirits is not acquiescence in the allotments of time, but the conscious presence of eternal life.—T. T. Munger.

## Our Young People

### Why Total Abstinence is Best.

Rom. 14: 13-23. Temperance Meeting.

#### The Christian Endeavor Prayer Meeting for June 15.

There was once a community which was grievously tormented year after year with the plague of yellow fever. It seized upon young men and old, and entangled in its foul grasp the women and the little children. It made the community very poor. It filled every home with sadness. It starved the churches and fattened the graveyards.

"I am not afraid of yellow fever," said a young man, moving there and opening a store. "I have a strong constitution. It is only weaklings that need fear yellow fever." But within a very few days he became sick and died.

"I am not afraid of yellow fever," said another man, coming to take his place in the store. "I have studied such diseases, and I know all about them." But with all his wisdom he, too, was dead within a month.

"I am not afraid of yellow fever," said a third man, who also came and opened his shop. "I have a box of medicine that never failed me." But in spite of all his drugs, he also became a victim of the fearful disease.

"I will put a stop to yellow fever," said the mayor of the town. So he gathered together all the sick and kept them shut up in a great hospital, to which no one was admitted. But he could not shut up the plague, and more died than ever.

"I will put a stop to yellow fever," said his successor in office. "I will place a heavy fine on all the families that have a case of the fever in their midst." But the fines were paid, and the disease flourished more than ever.

"I will make an end of the fever," said a third mayor, so he declared yellow fever to be a crime, and sent the sick people and all their friends to prison, and made their names disgraceful in the town records. But still the yellow fever increased.

At last the ministers got together, and all the church people, and they said, "This thing must end. We have played with it long enough. The town must be cleaned. The bugs must be filed up. The mosquitoes must be killed. The stagnant water must be changed to running water. Refuse must be burned. Instead of looking at the results, we must delve into the causes."

This they did, and yellow fever promptly disappeared, nor has it since returned.

### Our Members Testify.

Henry Wilson, Vice President of the United States, was a strong temperance man. At one time he said, most truly, that men do not often become drunkards at one stride, and indeed that no man ever intends to become a drunkard; he merely intends to take one glass. That first glass does the rest.

"An intemperate man," says Dr. Jefferson, "is a man who runs to excess." There is an infinite number of ways of running to excess, as many ways, in fact, as there are human passions and desires. There is an infinite number of ways of being intemperate.

Dr. Deems, of New York, once declared that a man can get nothing good out of his soul when it is the slave of the body, and

nothing good out of the body unless it is the servant of the soul. We often think of the first part of this, but we are likely to forget the second.

The Jews have a legend that when the first vineyard was planted, Satan rejoiced, and said to Noah that it was a fortunate day for him. Satan has ever since obtained his chief harvest from the vineyard.

One of the most famous stories in Homer represents Ulysses and his band as coming to the palace of Circe, full of delights, and her table covered with delicious food, but whoever ate of the food immediately became a beast for the rest of his life. Just such a palace is every saloon.

Many men begin to drink because they do not want to be thought unsociable, and that is a noble quality. But if you begin to be sociable with one person in this way, you will offend others if you are not sociable with them in the same way, and so there is no safety except by refusing to drink at all.

### The Believer in God.

"It is not claimed that the believer in Jesus knows everything—that his wisdom is perfect. He comes to Christ in a childlike way, and he gets the beginning of Wisdom. He comes and sits at the Master's feet, and learns of him. The nearer he comes and the closer he is in his walk with the Master the more wisdom he gains, for he is not left to the working of his own intellect—he has a Teacher, omniscient and divine. The Holy Comforter is with him, leading into all truth and showing him things to come. Hence he is not left in bondage to this present world. He is brought under the power of the world to come, and knows enough of it to rejoice in the hope of the glory of God. Trials and pains he learns to look at in the light of that great future, and so he bears with patience the processes by which the jewels are fitted for the Redeemer's crown." —John Hall.

### Daily Readings.

Mon., June 9.—Be sober.	Tit. 2: 1-4
Tues., June 10.—Drunkards punished.	Isa. 28: 1-7
Wed., June 11.—Weakness, indulgence, Amos 6: 1-7	
Thurs., June 12.—Drunkenness and cruelty.	Matt. 24: 48, 51
Fri., June 13.—Drunkenness and heedlessness.	Luke 21: 29-36
Sat., June 14.—No drunkards in heaven.	Gal. 5: 19-26
Sun., June 15.—Topic. Why total abstinence is best.	Rom. 14: 13-23. (Temperance meeting.)

God has promised to provide for us, and his promise is unfailing. We must be diligent in the care of ourselves as far as we are able, but when we fail, God takes us up. He who has taught us to pray "Give us this day our daily bread" does not mock us, but actually intends to answer that prayer. Nothing is more certain than that God will not desert us in the extremity of our need if we trust him. David says: "I have been young, and now am old, yet have I not seen the righteous forsaken and his seed begging bread." If God were to forsake his own in a time of want, he would not be worthy of our confidence or affection. We must work and save and provide as if everything depended on us, but we must pray as if everything depended on God. If we do this, help will not fail us.

## Our Contributors.

### A Roman Catholic Work on "Apologetics"

M l'abbé D. M. A. Magnan, D. D. has just published an essay in Christian apologetics which is reviewed at considerable length in *Le Soleil* by Edmond de Nevers. The reviewer says: "The theological learning of M. l'abbé Magnan seems to me, a barbarian in such matters, to be simply prodigious. What has he not read and stored up in his mind? The Bible, the prophets, the Acts of the Apostles, the folios of the fathers of the Church, even the writings of the most powerful enemies of our most holy religion, there is nothing of that kind with which he is not familiar." The book we are told is divided into three parts: I. The preliminaries of faith. II. The divinity of Christianity. III. The Catholic Church. In the first part he demonstrates that man has need of revealed truth; then he treats of the spirituality and immortality of the soul; the nature and attributes of the Creator; the duties of man towards God and the visible worship that he owes to Him: revelations, miracles and prophecy. In the second part he proves the authenticity of the sacred books and the divinity of Jesus Christ. The third treats of the perfection of the ecclesiastical institution, the unity, the indefectibility, the infallibility of the Church, its apostolic and Catholic or universal character.

This is evidently a work of large scope, and as might be expected on thoroughly orthodox lines. One or two extracts may be given as specimens of the writer's style and tone. After showing the absurdities of "materialism" he takes the position that animal life is as it has always been led by "blind instinct without any care except the need of the moment without any other pre-occupation except that of the life of Sense."

"Thus animal life is in our day what it has always been: it refuses all change, all improvement, all progress in spite of Darwin's fine theories."

"There is in man something that soars above the material world, dominates him, raises him above himself to incommensurable heights. Further, a mysterious breath moves humanity as a whole and makes all its efforts courage towards progress, a bond which is not material assures unity of action to a great number of individuals living at opposite poles and bears them along to the same end."

The apologist is evidently convinced that reason can meet a proud science and shallow philosophy on their own ground, and vanquish them but that is not sufficient.

"Without visible worship natural religion would become almost impossible and could only with difficulty grow in our hearts. Besides without it the body of man which is also the work of God would be deprived of all share in the sublime functions of divine worship which ought to bind together man and his creator. Without the holy ceremonies which take place openly in the presence of wandering crowds the most perfect actions which we can accomplish here below would pass unperceived hiding themselves like criminals and could not produce the healthful reaction which is the fruit of good example."

In the latter position where he comes to deal with Christianity and the Church the author appeals to the patriotism as well as the piety of French Canadians.

"Irreligion cannot be acclimated on

French Canadian soil which has drunk the blood of the martyrs of Faith, and incredulity will always be ill at ease on our shores where the cross is so deeply rooted."

"The enemy will perhaps seek in a future more or less distant to invade our shores so happy and peaceable; but God be thanked we hope that we shall see a number of champions of the Christian faith rise up, who amidst the applause of all our people will be able to throw down the monster of impiety and preserve for Christ and his Church the land of the Cartiers, Champlains, Lavals, Breboeufs and of all the Christian heroes of our national history."

Our present purpose is not to criticize this work but simply to report briefly upon it; it is evident that from our own standpoint our own French Catholic neighbors train men who can present their theology and defend their church and style, clear, confident and eloquent.

J.

### Pluck And Push.

BY C. H. WETTERBE.

Many a poor boy, having the qualities of sterling character, by pluck and push has gone forward amid numerous obstacles until at last he has arisen to a powerful eminence of the best type. I think that it is safe to say that the most of the men who have achieved distinction of a good sort in various callings were poor boys and had before them great difficulties to surmount. Rev. Dr. R. H. Conwell, of Philadelphia, who is pastor of a church of nearly thirty thousand members, has illustrated what pluck and push can do. Mr. George T. B. Dairs, in a recent issue of the Interior of Chicago, had the following words about this wonderful man: "Mr. Conwell's life story is a romance in real life. He has passed through as many perils as the apostle Paul; the amount of work he has accomplished in different fields of activity seems more like a fairy tale than sober fact. He was born on a farm in Worthington, Mass., in 1843, and when a poor boy, working on the farm to help eke out a meager living for the family, his one passion was to secure an education. By studying evenings, after working all day, he prepared for college, entered Yale in 1860, and for two years supported himself by tutoring. Then, the war of the rebellion having broken out and volunteers being called for, he returned to his native town, was chosen a captain and began a brilliant career in the army. He rose rapidly until he became a colonel; and one night during a fierce engagement he was severely wounded and left for dead on the battle field." Those early experiences undoubtedly did much to fit him for later tasks of the highest character and grand results. The pluck and push which characterized his youth have marked his entire career. In early life he was an infidel, but, as an honest man, ready to abandon falseness in faith and practice, he threw off his infidelity and became an energetic Christian; and from that time until the present he has persevered in doing all that his great powers could enable him to perform in behalf of saving people. His career, aside from his indulgence in infidelity, is worthy of being imitated by all young people.

A crowded meeting of citizens of Dublin protested on the 29th ult. against the refusal of the Lord Mayor to accept the invitation, received by him as the representative of the city, to attend the Coronation. The High Sheriff, a Nationalist, declared that he would go and represent the city.

### Boldness.

BY MRS. W. McCUSKY.

After the wonderful restoration of the lame man, as it is recorded in the history of the early Church, this man with the two apostles entered the temple, then he rejoicingly used his new powers, ascribing praise and glory to God. The people gathered about them, filled with astonishment, for they recognized the poor, helpless cripple that had been at the temple gate. Then Peter preached his second recorded sermon, disclaiming any credit to himself or friend, he gave all honor to Jesus. He unflinchingly recounted the scenes of the trial and crucifixion of the Christ, placing the entire responsibility of the infamous act upon the Jewish nation. But God had raised Him from the dead, and they were witnessing to the power of a living Christ. It was through faith in Him that the man was before them strong and happy. He said that the nation had done it ignorantly, unconsciously fulfilling the prophetic foreshadowings of a suffering Christ; but now they must repent if they would have a part in the blessedness of this salvation. God was sending the message to them first. At this point in the discourse the leaders of the temple services arrived and they were much displeased because the apostles were teaching the people especially about the doctrine of the resurrection of Jesus. They had them arrested and placed under guard for the night. But the good seed had been sown, and very many believed. God's word can never be bound; it may be transmitted through weak and faulty instruments, but "It is living, and active, and sharper than any two edged sword." Jesus said: "The flesh profiteth nothing; the words that I have spoken unto you are spirit and are life."

The next day the court assembled and the apostles were arraigned. In answer to the question, "By what power or in what name have ye done this?" "Filled with the Holy Spirit" they replied as fearlessly as they had spoken to the people in the temple, closing the defense with these words of familiar prophecy: "This is the stone which was set at nought of you builders, which is become the head of the corner; adding, "There is none other name under heaven given among men whereby we must be saved." The rulers discovered three conditions in those men; they were uneducated, yet they spoke with the greatest freedom and boldness, and they had been with Jesus. Was Jesus such a bold, fearless man that this council at once recognized the qualities? His marked characteristic? Studying His life with that thought in mind the fact is very apparent. Look at Him as He twice cleansed the temple, calling it His Father's House! Those rulers had seen it all, and had repeatedly heard bolder denunciations from the lips of the Master than from these men. As the life of Christ has been variously interpreted, this quality is not often emphasized, but it is there unmistakably, and there was never greater need than today to accentuate it. How can it be done? By unqualified obedience to Christ, manifested in right living and speaking under all circumstances. There are social questions to be met and answered to His glory. The Sabbath must be kept holy, in state and nation, boldly driving back the desecration that threatens it; work which belongs to the Lord's people to do. His Name must be honored where now it is horribly profaned, and many other sins met with a fearless courage. Oh that the people of God might see their opportunities and live such brave lives that the world would say, as

it was said of the apostles: "They took knowledge of them that they had been with Jesus." The apostle said further: "We cannot but speak the things which we have seen and heard." Christ had said to them: "What I tell you in the darkness speak ye in the light, and what ye hear in the ear, proclaim upon the housetops"; so the truth must be boldly published through every medium of communication.

When the men were liberated they returned to their friends. Then there was a prayer and praise meeting; they did not ask for an easy time; this was their prayer: "Lord, look upon their threatenings; and grant unto thy servants to speak thy word with all boldness, while Thou stretchest forth Thy hand to heal; and that signs and wonders may be done through the name of Thy holy Servant Jesus." Their prayers were immediately answered. "they were all filled with the Holy Spirit and spake the word of God with boldness."

Holland Patent, New York.

### Christ and Every-Day Life.

BY THE REV. G. R. FASKEN, B. A.

By both teaching and practice our Lord impresses the fact, that, "man's chief end is to glorify God and enjoy Him forever." He sees the marks of anxious care in all men, and with an eye unclouded by earth's mists, he looks into the depths of the human heart and reads there the secret of human anxiety, in our selfish attachment to the things of time and sense. In love and pity He proclaims the cure for human ills:—"But seek ye first His kingdom, and His righteousness, and all these things shall be added unto you," and in conformity with this injunction He taught eternal principles, and showed their bearing by going about "doing good."

Our Lord gives no catalogue of virtues and vices. In this He differs from other men. Weak, sinful human nature finds itself prone to prepare lists of actions which men "ought" or "ought not" to do. In this we are presumptuous, for when we search our hearts to find the principle which guides us in cataloguing virtues and vices, we find it to be self-righteousness. But our Lord has left to us no such catalogue, for He knows that the secret of a man's life lies deeper than the surface, and that no amount of "drapery" will change that which it hides. He was satisfied with "The Law," as His Father had caused it to be summarized in the decalogue. He found in that expression of the Divine Will all that was necessary to turn men towards an enlightened life. Just as Paul afterwards stated, the law was the Schoolmaster to bring men to Himself, and therefore to His Father. He knew also that the business of daily life must of necessity prove a failure, if undertaken without God in the heart; so He summed up the moral law in one word—"love." Love is to rule, to guide, to reprove, to encourage; love for His Father, expressed in love for his fellow men. This, and this alone will safeguard the lives and property of our neighbor. Anything other than this will be merely "thumb-rule," suggested and framed by selfishness but love puts itself in the background, and considers first the welfare of others. Our own feelings, and desires are not ignored. They have their place, for they serve to show to us our neighbor's feelings and desires. "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them; for this is the law and the prophets."

"Touching the law, a Pharisee" might have been a word of commendation, had the Pharisee been zealous for the spirit of the law, but their literalism had robbed this divine gift of its meaning. "Thou shalt not kill," gave the Pharisee room to "hate," and "thou shalt not commit adultery," did not prohibit for him "adultery in the heart." What a rebuke our Lord administers in this Sermon on the Mount! What scathing for the man who conforms to the letter of the law, while breaking it in spirit! What tenderness for the penitent one hungering and thirsting after righteousness!

Jesus gave to His followers a divine principle to guide them in all the affairs of daily life, and this once received into the heart did away with all attempts to fix and catalogue the virtues and vices. It was an indwelling, ever present guide, that would make plain the duty under each particular set of circumstance. It is something that His disciples can carry into the market, the store, the warehouse, the office. It meets the perplexities of His servants in the home, on the street, in the social gathering. It is to His followers what His Father's presence was to Him.

We are not astonished that He admonishes His chosen ones to practice good works. If His Father's name is to be glorified through them, it is necessary that men shall taste the savor of "the salt of the earth," and see in His followers "the light of the world." What else is there to mark the difference between the children of God and the children of Satan? "Belief" can be simulated; "profession" is often the cloak of the hypocrite, but a "Godly life" is the unmistakable evidence of the divine law written in his heart.

### Literary Notes.

The May number of Backwood's Edinburgh Magazine opens with a descriptive article on "Evening On the Veldt." Other articles are "An Unrecorded Incident," "Individualism in Modern Cricket," "In the Australian Buck Black," and "British Interest in Siam." "The Princess and the Monk" is an original little story by J. A. Manny Tye. Leonard Scott Publication Co., New York.

The table of contents of the May Contemporary Review shows a wide range of topics. The opening article is on "The Government Education Bill." Then follow: "What are we to do with Ireland?" "Cecil Rhodes' Early Days in South Africa," "The Evangelical Basis of Free Churchism," "Plant Sanitation," "The Duty on Corn," and several other ably written articles. Under "Some Recent Books" one always finds matters of interest. Leonard Scott Publication Co., New York.

The opening article in the May Studio is one on "Robert Sterl," a German painter, who has given his attention chiefly to painting the poor, the peasant class. A number of illustrations give a good idea of his work. Under the title "A Birmingham Architect—W. H. Bidlake," A. S. Wainwright discusses the planning of houses. "Illustrations of the Daily Press in America" is a most interesting article, dealing with a subject that appeals with special force to those who live in America. "The Act of Edward Theodore Van Hare" gives a resume of the life and work of this well known artist. "The Exhibition of the Vienna Secession" and "The Cult of the Statuette," with the always valuable Studio-Talk, complete an excellent number. 44 Leicester Square, London, England.

### Sparks From Other Anvils.

Lutheran Observer: True natural science will never be found in conflict with a true interpretation of revelation, since nature and revelation have the same Author. But the disclosures of revelation, in range and value, transcend those of science by as much as "the arch of the infinite heavens transcends the bend of the arm."

Presbyterian Banner: Many a farmer would be richer if he had less land but had it under better cultivation. Many a church would be stronger if it had fewer members but better Christians. The need of the Church just now is not so much for more members as for better members. If all the members of the Church would abound in the fruits of the Spirit, what a crop it would raise, how rich and strong it would be, what a power and blessing it would be in the world.

Interior: Father Cushing, a Colorado priest who went to Rome to obtain redress of certain grievances against his bishop, writes to the New York Herald that the rule of the Propaganda is "to uphold, right or wrong the episcopal authority." Everything is pardoned and overlooked in a bishop. Already many are beginning to consider it a dishonor to be subject to Rome, where it is well known that the majority of those who profess to teach faith and morality to the world have neither one nor the other themselves." Those indignant words have ring enough in them to serve as the thesis of a new Reformation. And they indicate, too, that there is just as good apology for Protestantism today as there was in Luther's time.

Advance: Bishop Graves, of the Episcopal Church, who has just returned from Shanghai, draws a striking contrast between the home Church and the workers on the mission field. He found the Christians at home "cowering before the deficit, and questioning if the end of missions is not in sight." He found in many places a "tone of helplessness and coldness. To encounter it was like being plunged into cold water." In China he found everything progressing steadily. Everyone was hard at work. Everyone was hopeful. Everyone had plans for extension, and could point to openings for new work in the immediate future. This experience of Bishop Graves is more or less descriptive of the conditions in all the churches. What is the reason?

Our Monthly: One of the things that will amaze the Church of 1950, in its study of the past, will be the respectful way in which Christians of the past twenty years have listened to the so-called "higher critics." After reading a good deal of the stuff gotten off by some of the leading lights, we are constrained to believe that the majority of these "higher critics" have not even read the Bible!—that is the real Bible. They have examined the rind of the watermelon, have pronounced it to be a sort of composite, ring streaked and striped affair, but never having seen the inside, they set it aside with an ignorant indifference as a worthless product. They remind us of an exceedingly near-sighted fellow, who puts his nose within two inches of the most imposing structure in America, and remarks, "This seems to be a piece of some hard white material, put up edgewise, but for what purpose it does not appear!"



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## THE ENGLISH GOVERNMENT AND POPULAR EDUCATION.

The Nineteenth Century and after,\* for May contains an unusual number of interesting articles, several of these deal with "Problems of the Empire" which are attracting special attention just now; we desire however to note particularly those which discuss "the burning question" of education. The New Education Bill has roused fierce opposition especially among Nonconformists, many of these regard the proposals as so unjust as to call for extreme action and threaten, if the bill is carried, to start a campaign against the payment of the rate. Sir Wennys Reid says: "Moderate men will hardly sympathise with this extreme attitude on the part of many Nonconformists; but it is an attitude with which the government will have to reckon. That it makes for a prolonged and passionate controversy before the Bill becomes law, can hardly be doubted." But according to this critic, it is a bad bill, extremely reactionary in its character, it is an attempt to put the clock back in the most violent fashion. He says "Nobody is pleased with the bill—not even the bishops who write to the *Times* to point out its excellencies among the Nonconformists and among educationists pure and simple it is regarded with something like extreme disgust. That it puts an end to the great compromise upon which Mr. Forster's scheme of 1870 was founded is not the least of its demerits. That fault is swallowed up in the great sin of which it is guilty. It puts an end not merely to the compromise, but to the School Board system. London is to be spared, because there is no public body in this province of bricks that could even pretend to add to its existing duties the charge of the education of a community so vast. But elsewhere the School Boards are to go, and their place is to be taken by education committees, not elected, but appointed by

\*Leonard Scott Publishing Company, N. Y.

another body—the county council." He admits that there are many places in the rural districts in which a change of the kind proposed by the bill will be advantageous, "but asks the pertinent question, "What is the argument in favour of disbanding the School Boards in the towns of England? Does anybody acquainted with the facts pretend that the Leeds City Council, for example, would be a better authority on the educational needs of the town than the Leeds School Board?"

Mr. Bryce begins his article with the statement that "There is some risk that in the discussion of the Ministerial Education Bill the note of ecclesiastical controversy may sound too loud and may distract men's minds from the educational issues involved." He admits, however, that the ecclesiastical side of the matter is important and for ourselves we are glad that the *British Weekly* and other Nonconformist journals are attending vigorously to that side of the debate. Mr. Bryce considers the bill from five points and shows that on all these heads the bill is considered by impartial educational reformers to be unsatisfactory. The fifth is this, "The elimination (so far as possible) of religious or ecclesiastical partizanship from questions relating to the teaching and management of schools." With all his desire to leave the ecclesiastical note in the back ground, what has he to say about the bill on this head?

"It is destructive rather than constructive. Will it then accomplish nothing? By no means. It does effect one thing. It secures and will tend to extend the denominational schools, it gives their managers a full hand, it relieves their subscribers of the strain they have found intolerable! The reasons which have moved the framers of the bill may be sound or unsound. But they are political or ecclesiastical, not educational reasons. The interests of popular instruction would have dictated a very different measure.

"The denominational schools are safe until some strong re-action in public feeling sets in. But we shall be left with rates largely increased, with a complete and cumbrous system of machinery with secondary education thrown into the background, with the prospect of seeing a hot ecclesiastical battle joined over the whole field from Parliament down to the District Councils, and we shall have advanced not one step towards that which ought to have been the goal of our efforts—to render the schools of England, both elementary and secondary, fit for the work which England expects from them and which every year shows to be more urgently needed."

This statement will give our readers an idea of the battles that have still to be fought in England for full religious freedom and will show them that people in England have something else to think about besides "Imperialism."

The June number of the *Ledger Monthly* is very bright with its large number of excellent illustrations and its pretty coloured cover. There are six short stories, in addition to several interesting articles. The various departments are full of helpful features. —Ledger Publishing Company, New York.

## THE AMERICAN CONGRESS AND PRESIDENT JEFFERSON'S NEW TESTAMENT.

Thomas Jefferson was the third, and it is well known was one of the ablest intellectually of all the presidents of the United States. He is venerated in that country as the author of that document, now of world wide reputation The Declaration of Independence. Besides taking a very active part in the political struggles of his time at home and between Great Britain and the United States which resulted in the independence of the latter, he was a voluminous writer. Among other works which came from his pen and which was among the last of its products, he died in 1826 at the age of 83, was an expurgated edition of the New Testament. It is in the form of a scrapbook and was made from two each of Greek, Latin, French and English copies of the New Testament. Jefferson was a free thinker who venerated the moral character of Christ, but did not believe in his divinity or his divine mission, in short that he was a man like himself. His purpose in this compilation was, "to present the moral philosophy of Jesus Christ stripped of all supernatural relations and allusions." It ends with these words from Matthew's Gospel: "rolled a great stone to the door of the sepulchre and departed." Nothing is added as to the resurrection or the future life.

In connection with this singular work which is the property of the Smithsonian Institution and which has lain neglected if not quite forgotten, all these years, the United States Congress has just taken action which it will be difficult, if not impossible to find a parallel to in the conduct of any legislative body in the world. It has just directed the publication of a facsimile edition of 9000 copies of this work, to be distributed by members of the House of Congress and Senators. Public attention is called to this singular action of the House of Representatives and Senate in the *Buffalo Express* of the 24th. The original work by the direction of Congress is to be accompanied with an introduction by Dr. Cyrus Alder, librarian of the Smithsonian Institution, an orthodox Jew, who of course, says the *Buffalo Express* "has no more belief in the divinity of Jesus Christ than had Thomas Jefferson." "Nakedly put," this paper continues, "it will be an edition of the New Testament, a sacred book, expurgated by a free thinker, with an introduction written by a Jew, and a large edition ordered for free distribution by the United States Government."

Apart from the most singular action of Congress undertaking the publication of any professedly religious work at all, and especially a work of this character, one is struck by the flippancy of the whole proceeding. In the Senate the thing went through without any debate at all, and with but very slight debate in the House. Says the *Buffalo Express*: "Nobody had a word of objection to offer on the ground of the irreligious or irreverent character of such a publication. The only argument brought forward in favor of the publication was, that as the Government had published everything else that Jeffer-



son wrote, it ought to publish this." It is hard to say whether this argument is more characterized by absurdity or by abject silliness. In either case it will not commend to the world either the mental or moral character of the legislators of the United States. "Whether it follows from it," concludes our Buffalo contemporary, "that the Government should now print an edition of the New Testament in such form as Jefferson thought it should have, is a question likely to be answered in the negative by many devout persons." We should say, by all devout persons. We doubt, we do not believe in fact, that such flippant, not to call it contemptuous treatment, of such a sacred subject as the divinity of the Lord Jesus, could be equalled or would be dreamed of by any similar body in the whole professedly Christian world, as has been shewn by the House of Representatives and Senate of the United States.

The Theology and Ethics of the Hebrews by A. Duff, L.L.D., Professor of Old Testament Theology in the Yorkshire United Independent College, Bradford, England. (C. Scribner's Sons, New York \$1.25)

This volume is one of a new series called "The Aesthetic Series" published because "Recent scientific research has stimulated an increasing interest in aesthetic studies among scholars, students, and the serious reading public generally. It has provided us with a picture of a hitherto unknown civilization, and a history of one of the great branches of the human family." So runs the statement of the general editor, Professor J. A. Craig, of the University of Michigan, who further informs us that "the object of the present series is to state these results in popularly scientific form."

This particular volume is a contribution to that study of Old Testament Theology by Dr. Duff, of Bradford, England. It does not, however, embrace the whole ground that is covered by Old Testament Theology, as regarded either by those who limit this to the canonical books of the Old Testament, or by those who treat the subject as a continuous story of development down to New Testament times. The view taken by the author is expressed in the closing paragraph of the preface: "The Hebrew religion and ethical life reached a culmination in the exile, in the ideals of the slave-singer, which are almost identical with those of Jesus five centuries later. The men who had reached this height, went out or remained out in the world doing their work of evangel; they were necessarily lost to history so far as they were Hebrew. In them Hebrew religion and ethics attained their climax, completion and close. Our volume therefore closes at that climax."

It is of course pretty generally admitted that the Babylonian exile marks a new epoch in the end of Hebrewism and the beginning of Judaism; and while modern research has emphasised this fact it has also warned us against making our contrasts too bold and abrupt. The life of a nation, even of a simple nation is very complex, and it is exceedingly difficult to cut off any one stage from that which precedes or follows. Still

as our author is working under great limitations in the effort to compress so much important material into such small space, he has done well to make certain central facts and lofty thoughts stand out boldly. The treatment of the earliest period is brief, the effect is to crowd together a considerable amount of matter of a debatable character, a state of things which will probably produce an unfavorable impression on scholars of a conservative temper and on that part of "the serious reading public" that has hitherto been treading the beaten track. The author cannot be charged with clinging tenaciously to accepted views old or new, in fact the strictly orthodox will be inclined to say that he is carried away by the last new theory and pays too much respect to that dreadful book, the Encyclopedia Biblica, and it will be well if Dr. Robertson Nicol does not discover that he is a fellow-conspirator with Dr. Cheyne in the nefarious attempt to undermine the foundations of Christianity. Those who love free and independent discussion will find the book highly stimulating. Dr. Duff is a diligent student and an enthusiastic lover of ancient Hebrew literature. The main part of the book, that which deals with the teaching of the pre-exilic prophets is very fresh and suggestive both in its arrangement and its exposition. In the attempts to reconstruct the life of an age and a people about whom after all we know so little, there must always be room for large difference of opinion. For instance, Dr. Duff takes a favorable view of Ahaz as a wise King who made Zion safe by his wise policy; on the other hand, Dr. G. A. Smith sums up his view in the striking statement "Ahaz is thus the Judas of the Old Testament, if that conception of Judas' character be the right one, which makes his wilful desire to bring about the Kingdom of God in his own violent fashion the motive of his betrayal of Jesus. Of his own obduracy Ahaz has betrayed the Messiah and deliverer of his people." Dr. Duff's view seems to us to be the more sober of the two, and even if it needs modification it has the merit of reminding us that Isaiah with all his living faith and noble inspiration was not absolutely infallible. But at any rate books of this kind can only be useful to those who are prepared to take the trouble to search the authorities and examine various statements before forming their own opinions. Those who are of this spirit will study with pleasure the exposition of the great prophets here given. And they will learn that while these men gifted with a noble inspiration brought new and larger thought of God, they were also well rooted in the past. This our author indicates in his comment on the beautiful passage

"O Galwch, O Galwch!  
Ever compassionate and ever gracious deity;  
Patient in anger, and abundant in loving kindness and truth;  
Preserving loving kindness to thousands,  
Lifting away waywardness, transgression and fault!"

"The grandest conception of these Galwists remains that picture of Galwch as manifest to Moses which is already mentioned above. There we set it forth

as a feature in their theology: here we must point to it again as a signal utterance of their own moral quality. That idea of Galwch is the Galwistic idea of goodness. It is as if they said "The highest possible character we can know must be ever compassionate, ever gracious, patient, loving, and forgiving even to thousands of offenders." Thoughts such as these of the Galwists imply a noble code of ethics for that age, say 600 B.C. Thus we are led at once to a study of the age of Great Moral Preachers, which followed." We cordially commend this volume to those who are interested in the religious life of Israel in its various stages. It contains much reliable information and sympathetic interpretation but its chief merit for real students is that it will certainly provoke thought and stimulate enquiry.

La Patrie of May 24th, prints a letter from Mr. Gilbert Parker to Mr. Goston Delortne, its American correspondent, with reference to "The Right of Way." Mr. Parker says "If you care to translate my book for 'La Patrie' I will give you permission and will make no charge for it." La Patrie thanks Mr. Parker and will publish under the title "Ames Anglo-Saxounes et Ames Latin." Mr. Delortne, the translator, is a great admirer of the book; he says "I prefer it to Bourget's 'Cosmopolis' which it resembles in some respects."

#### Literary Notes.

Harper's Magazine for June abounds in good reading matter. Among the articles, are the following: "Walter Scott's Land," "Vacation Schools and Playgrounds," "An American Industrial Experiment" and "Creation Legends in Ancient Religions." In fiction we have the names of Edith Wharton, Mary Tracy Earle, Annie Hamilton Donnell, Josephine Dodge Daskam, to vouch for the interest of the fiction. Several illustrations in colour add to the always handsome appearance of the Magazine Harper & Brothers, New York.

The Bibelot (T. B. Mosher, Portland, Maine) the issue for June is a series of poems entitled "Sonnets of the Wingless Hours" by Eugene Lee Hamilton. Here is a specimen.

There is a tale of Faustus,—that one day  
Lucretia the Venetian, then his love,  
Had, while he slept, the rosliness to remove  
His magic ring, when fair as a God he lay;  
And then a sudden horrible decay  
O'erspread his face; a hundred wrinkles  
Were  
Their network on his cheek; while she  
Above  
His slumber couched, and watched him  
Shriveled away.  
There is upon Life's hand a magic ring—  
The ring of Faith-in-good, Life's gold of  
gold;  
Remove it not, lest all Life's charm take  
wing;  
Remove it not, lest straightaway you behold  
Life's cheek fall in, and every earthly thing  
Grow all at once unutterably old."

The June Modern Priscilla contains the usual number of helpful articles for those who are interested in the various kinds of fancy work, china painting, etc. There are also articles of a more general nature, and as that on "American Basketry." The Modern Priscilla, Boston.

## The Inglenook.

### A Consecrated Picture.

A poor Bohemian gipsy girl of remarkable beauty was employed by a German artist to sit for one of his "studies." In his studio she saw an unfinished painting of the crucifixion, and asked him who 'that wicked man' was, and what he had done to deserve such a terrible punishment.

The artist smiled at her ignorance, and told her that the man nailed to the cross was not wicked, but good above all good men in the world.

From that time her interest in the story of the cross never ceased. She was utterly untaught, and it was by her questions—rather grudgingly answered by the painter, who had no real Christian sympathy—that she got her first knowledge of the Saviour of mankind. Noting her employer's lack of feeling, she said to him one day:

"I should think you would love him if he died for you."

The remark fastened itself in the artist's mind. The death of Christ had appealed to him as a pictorial tragedy. The divine life of Jesus had never touched him. The ignorant Bohemian girl had presented the subject to him in another way, and it would not let him rest till he sought religious counsel, and ultimately became a servant and a worshipper of the Crucified.

Under the inspiration of a new love he finished the picture, and it was hung in the Dusseldorf gallery, with this inscription: "I did this for thee; what hast thou done for me?"

Some time afterward he met his former model there, weeping in front of the painting. This time he could speak to her as a Christian.

"Master," she said, "did he die for the poor Bohemians too?"

"Yes."

And the Man of Galilee had one disciple more.

A few months later, dying in a gipsy camp not far from the city, the girl sent for the artist and thanked him.

"I am going to him now," she said. "I love him, and I know he loves me."

Years afterward a frivolous young nobleman looked on the same picture, and the study of it and the rebuking pathos of its inscription so moved and influenced him that he consecrated himself to the service of God. The young man was Count Zinzendorf, the founder of the Moravian church.

The benediction to the world of a noble and uplifting picture is but feebly measured by the few examples that ever attain publication. It can teach the ignorant, it can rebuke the immoral—it can inspire the devout and thoughtful—and it can preach the supreme truth which St. Paul declared to be his only message and his last enthusiasm.—*Youth's Companion.*

### Opportunity.

With the same amount of ink one boy makes a blot, and another rules a page. With the same amount of opportunity one lad fails, and another goes ahead. "Luck" is the combination of boy and opportunity, not the mere opportunity by itself.

### An Enemy of Good Speech.

One's conversation is generally an index of his breeding; but the vocabulary employed by some young people of education and refinement fails to indicate the degree of mental and social culture that they are supposed to possess. The influence of what is known as slang is so insidious and destructive of the finer sensibilities that the fatal work is done almost before one is aware of it, and a pure vocabulary has been supplanted by coarse forms of speech. The prevalence and popularity of slang make it easy to fall into the slough of bad speech, and for that reason those who wish to preserve their conversation free from these contaminations should keep the danger flag flying, and by strict use of purer forms make it as difficult as possible for slang to pollute them. The editor of a leading journal says in regard to this matter:

"It is unfortunate that slang phrases are so easily slipping into our everyday conversation, and taking apparently so fixed a place in our talk. And the worst of it is that so many people are using slang entirely unconscious of the fact that they are doing so. If the common usage of slang were confined to a particular order of girls, it would, perhaps serve as an indicator of character, and pass unnoticed. It would, at least, not touch the sensibilities of gentlefolk. But it is not so confined. Slang is invading the very nicest of circles. It is beginning to influence the talk of our most carefully reared girls. And this is why the habit should receive closer attention. Girls are forgetting that slang phrases and refinement are absolutely foreign to each other. A slang phrase may be more expressive than a term of polite usage, but it is never impressive, except to impress unfavorably. It is high time that our girls should realize that they should speak the English language in their conversation, and not the dialect of the race track, nor the lingo of the baseball field. A girl may cause a smile by the apt use of some slang phrase. But, inwardly, those who applaud her place her, at the same time, in their estimation. No girl ever won an ounce of respect by using slang. On the contrary, many a girl, unconscious of the cause, has found herself gradually slipping out of people's respect by the fact that her talk was dotted with slang phrases. 'O, she is clever,' said a woman not long ago, of a girl who could keep a company constantly amused by her apt use of slang. 'She amuses me greatly. But I should not care to invite her to my home nor have my girls know her.' It is a poor popularity for a girl which has as its only basis the cap and bells of the jester is never long."—*Christian Advocate.*

### A Fountain.

God's mercies are a fountain which flows without pause. He "delighteth in mercy." If so in relation to the necessities of the body, how much more in relation to the wants of the soul!—*Newman Hall.*

In answering advertisements found in these columns, kindly mention THE DOMINION PRESBYTERIAN. The advertiser will be pleased and the paper benefited.

### Mysterious Dealings.

"Really, John, our minister looks just a trifle shabby these days. That silk hat of his is altogether too dingy, and the umbrella he had with him to day had I don't know how many mends in it."

"Well, my dear, if we had seven children, and two at college, on a salary like his, I think, perhaps, you'd mend mine for me sometimes."

Dr. and Mrs. Winthrop were dressing for a fashionable wedding that afternoon.

"Such a pity its raining so," said Mrs. Winthrop. "I hope Miss Farnham is not superstitious."

The rain continued to pour on the Winthrop roof, and on the home of the bride that afternoon. The guests were still at the table when a 'phone call came from Dr. Winthrop. It was funny to see what a stealthy air the good genial old doctor took on as soon as he was alone in the dressing-room.

He shut the door softly, glancing nervously around, then chuckled with the delight of a school boy, "Coast all clear!" and he began eyeing over a collection of hats.

"Sure enough! Margaret's right. This is rather a shabby structure to cover our pastor's cranium."

Dr. Winthrop examined it a moment, thrust it on his own head, then twirled his moustache with an air of satisfaction before the mirror.

"Perfect fit. We'll swap. I'll get another new one at Kay's to night, and Rev. Hugh Graham will be none the wiser." So saying, he riddled the name out of his own new and shining silk, and thrust his hat on the peg where the pastor's had been. Then he slunk out of the house with the air of a thief, but a very happy thief, withal.

"Nuisance about that umbrella having my initials on," he said. "But it's no go. Somebody would be sure to recognize it. Then the man would be just goose enough to go home in the rain without any, if I took his. There's no way but to make him a present."

The pastor of First Church can't make out yet why he's been the victim of such a nefarious exchange. He's inquiring everywhere for the loser of a fine new silk hat. His wife says it must have been a guest from out of town, but the most diligent inquiry throws no light on the subject.

Dr. Winthrop avoided his pastor for some days after the event, and when finally assailed showed his own fine new silk hat as a sufficient answer in the negative.

### Why I Attend Church on a Rainy Sunday.

I attend church on rainy Sundays because—

1. God has blessed the Lord's Day and hallowed it, making no exception for hot or cold or stormy days.
2. I expect my minister to be there. I should be surprised if he were to stay at home for the weather.
3. If his hands fall through great weakness, I shall have great reason to blame myself, unless I sustain him by my prayers and presence.
4. By staying away I may lose the prayers which may bring God's blessing, and the sermon that would have done me great good.
5. My presence is more needful on Sundays when there are few than on those days when the church is crowded.

6. Whatever station I hold in the church, my example must influence others. If I stay away, why not they?

7. On any important business, rainy weather does not keep me at home, and church attendance is, in God's sight, very important.

8. Among the crowds of pleasure seekers I see that no weather keeps the delicate female from the ball, the party or the concert.

9. Such weather will show me on what foundation my faith is built; it will prove how much I love Christ. True love rarely fails to meet an appointment.

10. Those who stay home from church because it is too warm or too cold or too rainy, frequently absent themselves on fair Sundays. I must not take a step in that direction.

11. Though my excuses satisfy myself, they still must undergo God's scrutiny, and they must be well grounded to do that.

12. There is a special promise that where two or three meet together in God's name he will be in the midst of them.

13. An avoidable absence from the church is an infallible evidence of spiritual decay. Disciples first follow Christ at a distance, and then, like Peter, do not know him.

14. My faith is to be shown by my self-denying Christian life, and not by the rise or fall of the thermometer.

15. Such yielding to surmountable difficulties prepares for yielding to those merely imaginary, until thousands never enter a church, and yet think they have good reason for such neglect.

16. I know not how many more Sundays God may give me, and it would be a poor preparation for my first Sunday in Heaven to have sinned my last Sunday on earth.—Frances R. Havergal.

**An Unusual Sort of Hazing.**

It is a reason for thanksgiving that hazing is dying out in the colleges of the land. Nothing can be said in its defense. It is a brutal affair and a disgrace to the civilization of the twentieth century.

Among the guests at a recent college alumni dinner in New York city was Frank Huck y. Yale '94, the famous left end of Old Eli's football team of that year. He told what his listeners said was the best hazing story they had ever heard:

"It happened," he remarked, "in 1892. Some sophomores noticed that two poor country boys had begun their housekeeping in a room on the ground floor of one of the college halls, with a miserable apology for a bed, no carpet, no table, and only two chairs as the sum total of their outfit. They proposed to board themselves, but had only a few dollars for their food during the term. They expected hazing and were not disappointed.

"One night the trembling youths were summoned by a sophomore, who was not over-courteous, to go to a room upstairs. They obeyed, pale with fear. They were detained about an hour, but were only quizzed by the circle of students in the room. Then they were released. Entering their own apartment, they were dazzled by a new carpet, a tasteful bedstead, fully equipped, a stately table, easy chairs, a handsome drop lamp, a bookcase, partly filled with books, a stove, pictures on the walls, rugs, etc., while in a closet were enough provisions to last a week.

"That," declared Hinkey, in closing, "was hazing to a blessed purpose, but, alas! I fear it has no parallel."—Christian Advocate.

**Catching Tigers.**

Capturing tigers by a novel method is now being adopted in Sumatra, and is proving almost invariably successful. As soon as a tiger's lair has been found natives are employed to construct a wooden fence nine feet long and four feet wide a short distance away from it, and in this enclosure is then placed as a bait, a dog, which is tied to one of the fence posts. A narrow entrance leads into the enclosure, and there, daintily concealed under earth, leaves and boughs of trees, is placed a long steel trap which is so designed that any animal that places its foot on it is certain to be held captive. This trap is of recent invention, and consists of strong steel plates and equally strong springs. When it is set the plates form a sort of platform, and as soon as the tiger, which has been lured thither by the dog, sets his foot thereon the springs are released and the cruel steel grips the leg and holds it fast.

Powerful as a tiger is, he cannot free himself from such bondage, and as those who have set the trap are never far away he is in a short time either killed or securely caged. At the same time the dog is released, and indeed he could not be removed from the enclosure as long as the trap was set, since this instrument, strong as it is, is nevertheless so delicate that the pressure even of a dog's foot would release the springs and cause the animal's leg to be crushed in a twinkling.

**Nature and Poets.**

All are but parts of one stupendous whole Whose body Nature is, and God the soul. —Pope.

The meanest floweret of the vale,  
The simplest note that swells the gale,  
The common sun, the air, the skies,  
To him are opening paradise. —Gray.

And this our life, exempt from public haunt,  
Finds tongues in trees, books in the running brooks,  
Sermons in stones, and good in everything. —Shakespeare.

How beautiful is night!  
A dewy freshness fills the silent air;  
No mist obscures, nor cloud, nor speck, nor stain.  
Breaks the serene of heaven;  
In full-orbed glory, yonder moon divine  
Rolls through the dark blue depths.  
Beneath her steady ray  
The desert-circle spreads  
Like the round ocean, girdled with the sky.  
How beautiful is night!  
—Southey.

Sweet the coming on  
Of grateful evening mild; then silent night  
With this her solemn bird and this fair moon,  
And these the gems of heaven her starry train. —Milton.

One impulse from a vernal wood  
May teach you more of man,  
Of moral evil and of good,  
Than all the sages can. —Wordsworth.

An angel, robed in spotless white,  
Bent down and kissed the sleeping night.  
Night woke to blush; the sprite was gone,  
Man saw the blush and called it Dawn. —Paul Lawrence Dunbar.

If thou art worn and hard beset  
With sorrows that thou wouldst forget;  
If thou wouldst read a lesson, that will keep  
Thy heart from fainting and thy soul from sleep,  
Go to the woods and hills! No tears  
Dim the sweet look that Nature wears. —Longfellow.

**Was He a "Queer Man"?**

It was a pleasant day on Wall Street, New York. Old Trinity faced the usual

busy crowd of breakers, some sad, some gay. In a private office on the first floor of a great building a gray-haired man sat calmly at a desk. It was the sort of face that steadies one in worldly atmosphere. The door opened, and a man entered whose bearing indicated the unscrupulous promoter. He began at once:

"You see, we are in search of men like you to become directors of our company. There are great prospects and lots of money. If the thing goes through all right there will be a handsome profit for those concerned, especially for persons on the inside. [Here there was a curious little wink] Big men are in the scheme, and we are in search of one or two more of your calibre. Will you go in?"

"I have no money to invest in such enterprises," said the older man.

"That's just it. You need not put in a cent. Only let us use your name, and we will do the rest."

"But I have not time to attend board meetings, and I certainly would not connect myself with any concern with whose affairs I was not familiar. I cannot join you."

"Let us get down to business," said the promoter. "You have reputation; we have money. A fair exchange is no robbery. We will give you \$50,000 in cash for the use of your name. You will be in good company. Now will you join us?"

"No; I will not."  
"What, not for \$50,000 in cash?"

"No, sir; not for \$50,000 in cash."  
"Well, you are a queer man," said the promoter, as he reached for his hat to go.

This is a true story, and yet they say that every other man you meet on Wall Street worships the almighty dollar!—The Christian Advocate.

**A Rich Man Brought to Terms**

Robert Carrick, one of the richest bankers of Scotland a few generations ago, was as mean as he was wealthy. Being one day visited by a deputation collecting subscriptions toward a new hospital, he signed for two guineas; and one of the gentlemen expressing disappointment at the smallness of the sum, he said, "Really, I cannot afford more."

The deputation next visited Wilson, one of the largest manufacturers in the city, who on seeing the list, cried: "What! Carrick only two guineas!"

When informed of what the banker had said, Wilson remarked, "Wait I will give him a lesson."

Taking his cheque-book, he filled in a cheque for ten thousands pounds, the full amount of his deposit at Carrick's bank, and sent it for immediate payment.

Five minutes later the banker appeared, breathless, and asked, "What is the matter Wilson?"

"Nothing the matter with me," replied Wilson; "but these gentlemen informed me that you couldn't afford more than two guineas for the hospital. 'Hallo,' thinks I, 'if that's the case, there must be something wrong, and I'll get my money out as soon as possible.'"

Carrick took the subscription list, erased the two guineas and substituted fifty, on which Wilson immediately tore up his check.

The hospital was built, and here the best part of the story begins, for the rich man who was thus forced, against his will, to raise the amount of his subscription, soon began to take an interest in the work the hospital was doing. Before many years he contributed sufficient to fully endow and maintain it.



# Ministers and Churches.

## Our Toronto Letter.

The agony of the keen struggle between the free and independent electors on the one side and the other is over and the country has remembered Ross, though it came dangerously near to forgetting him. One cannot but admire the pluck and dogged determination to fight it out to the end of both leaders in the political battle. They must be glad it is over, and so we fancy, must everybody else. It is much to be regretted that the contest has been characterized by so many disagreeable and unworthy personalities, more than we can remember for a good while past. It ought surely to be the aim of public men of all parties to frown down the use of such discreditable means to win a party victory, however worthy the party object may be. The day when that is done comes about will be welcome and honourable to all high minded Canadians.

Toronto has become famed, as all know, as a favourite meeting place of conventions and large assemblages of societies of all sorts. The architectural League of America has just been holding its sessions here and the Royal Society of Canada closed last week, a largely attended and most successful meeting. Its work embraces four sections, French Literature etc., English Literature, etc., Mathematical, Physical and Chemical Sciences and Geological and Biological Sciences. It is needless to say that, the discussion of these subjects brought together a large group of distinguished Canadians. The mention of some of the subjects treated by experts would puzzle, if it did not frighten some of our readers, so we shall only say that, in connection with the society were held evening meetings, at which subjects more or less popular and level to the common understanding were taken up and upon the whole were well attended. The first of these was the Presidential Address by President Loudon, on "The Universities in Relation to Research," the second was by Rev. Professor Bryce, D.D., of Winnipeg, on "Picturesque Fort Garry," illustrated by stereopticon views, and very interesting indeed, as a chapter in the early history of Manitoba. Dr. Bryce has given over thirty years to the service of education and of our church in that country. He is now white but carries his years and labors lightly, and is still lithe and bright. He is, considered, I understand, to be the coming moderator of the General Assembly and in bestowing this honour upon him, the church will honour a veteran worker from our great west. It will be the more becoming this year to have a moderator from the west over this Assembly, as very important matters connected with our mission work arrangements in the west are sure to largely engage the church's attention at the coming meeting.

But, I am wandering. On Thursday evening, a lecture was given on the important subject of "Forestry and the Forest Trees of Canada." These, with receptions and excursions made up the popular part of an interesting gathering. Sir James Grant, of your city, who from the first, has been connected with the society which was launched 21 years ago, has been elected as President for the ensuing year. In a happy opening address he referred to distinguished men whom death had taken from their membership, complimented President Loudon for the able way in which he had discharged his duties, and paid a high tribute to the work of the University of Toronto, which, he said, "might be called the Oxford of Canada." No doubt Sir James Grant will make an excellent president.

Loyalty and patriotism are now in the air in every part of Canada, and Empire Day and Victoria Day were both duly and heartily honoured in the city. The former by suitable exercises in the schools all tending to promote loyalty to the empire and love of Canada as our country and our home. Rev. Dr. Potts, for example, declared in an address at the Normal and Model Schools, "that we live in the finest city of Ontario, in the finest Province of the Dominion, in the greatest Empire the world has ever seen." Flower planting, races, games, excursions and picnics gave ample variety to all to gratify their taste and enjoy a holiday.

To turn to other matters: the Boy's Guild of Central Church, Rev. Dr. McTavish's, gave their first concert lately in the Y. M. C. A. and presented a programme of musical merit. Atlin and the work of our church in that distant region, have been brought before us here lately

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by the addresses given in various churches of the city by Miss Mitchell, niece of one of our nurses of the same name who lately visited that country and now tells of the good work being done by our devoted and hard working representatives in that distant lone land. Her object, as well as giving information, is to collect money to aid in supplying a greatly felt need, a woman's ward for the hospital. As an indication that summer is here it is announced that religious services for the season would begin last Sabbath at St. Andrew's church, Episcopalian, at the Island. Kew Beach is one of our struggling, but steadily growing churches in the eastern part of the city, and last Sunday anniversary services were held there, at which, Rev. D. C. Hosack, LL. B., Rev. T. W. Hill, B.D., and Rev. W. G. Wallace, B. D., M.A., were the preachers. Rev. R. E. Knowles of Galt also, at similar services on the same day, occupied the pulpit of Westminster church, Rev. John Neil's.

The Executive Board of the Ontario Branch of the Lord's Day Alliance, lately held an important meeting. Rev. Dr. Potts, reported relative to the prevention by Customs officials of the landing of steamers carrying Sunday excursions. The Secretary showed that the efforts of the Alliance are meeting with success all over the Dominion, a specially gratifying feature being, that Trades and Labor Councils are heartily co-operating for the preservation of the day of rest. Military parades on the Lord's Day are found to be a growing means of Sabbath desecration, and suggestions were made toward their prevention. The legal aspects of the work of the Alliance were reported on by Mr. J. A. Patterson, and attention was given to the preservation and observance of the Lord's Day by rest and worship at summer resorts.

The Baptist church on Bloor street, which has been vacant since Rev. Chas. Eaton accepted the call to Cleveland, is now again to be supplied with a pastor, in the person of Rev. J. D. Freeman, of St. John, New Brunswick, who will enter upon his new pastorate on September 1st. He also had been called to Cleveland but prefers Toronto.

It is always a satisfaction to us as Presbyterians, to note the success and prosperity of other religious bodies. At the last meeting of the Board of Regents of Victoria University, it was reported for the first time in the history of that institution, that there was no deficit. Not only that, but by means of guarantees by a few well known and wealthy members of the Methodist body in the city, it is assured against the recurrence of deficits for the time to come. The West end Y. M. C. A. also, upon which there has been a mortgage of \$30,000, at its annual meeting held on the evening of the 30th ult., reported \$27,000 secured to meet it. Mention of the West end suggests to notice as an evidence of the growth of the city, and a desire on the part of the Government to meet its business needs, that, on Tuesday of last week the first sod was turned by Mr. Arch. Campbell, M. P., of a site for a new post office, the third in the city, for the accommodation of the business men and inhabitants generally of Parkdale. Haverall Hall, one of the Episcopal church schools of the city, which under the able superintendence of Miss Knox, has been a success since its opening a few years ago, is adding a new Assembly hall, a new junior school, and large dining-room to its already extensive premises. All the private and denominational schools in the city are, it is understood, in a very flourishing condition.

It is a common saying that mistortunes never come singly and at present we are having the most gruesome illustrations of its truth. We have not done speaking of the terrible disasters at St. Martinique and St. Vincent, before another similar, but happily in a smaller scale, is reported from Guatemala, in which in less than two minutes, one thousand persons are said to have lost their life, and thousands others were injured. Then comes the terrible mine calamity at Fernie, British Columbia, by which so many wives have been made widows, parents childless, and children orphans. Seldom have demands and claims for pity and charity come so quickly and with such urgency to all who have it in their power to help.

## Ottawa.

We are glad to know that our old friend, Mr. J. B. Hickett, Session Clerk, Stewarton church, has returned from an enjoyable visit to Southern California and British Columbia, with his health fully restored. He received a most cordial welcome home from the minister and members of Stewarton church at the close of the forenoon service on Sunday last.

## Ordination of Rev. Thurlow Fraser.

The Rev. Thurlow Fraser, B. D., was ordained to the Christian Ministry and designated to the foreign field as Missionary to Formosa by the Presbytery of Ottawa in Bank St. Church, on Tuesday evening 3rd inst. There was a large attendance of members of Presbytery. Rev. T. A. Sadler, moderator, presided and conducted the ordination service.

Rev. Wm. Galt (son, B. A., of Buckingham, preached in the forenoon. (The sermon will be given next week.) The missionary elect was addressed by the Rev. Dr. Moore representing the Foreign Mission Committee. Dr. Moore also presented him with a handsome Bible the gift of the Committee. Dr. Moore said:

"As Convener of the Assembly's Foreign Mission Committee I am here to represent the Committee and in their name and in the name of the Presbyterian Church in Canada, to present you with a copy of the sacred Scriptures.

You are well known to us all. As a boy at school you attended Bank Street Church. As a student Missionary you have labored within the bounds of the Presbytery of Ottawa. As an Assistant to Rev. Dr. Armstrong and myself you have made proof of your zeal and prudence. We are satisfied that you will with God's blessing, make a successful Missionary.

A few words as to what your work is to be. The work to be done in the Foreign Field may be roughly divided into three departments: the Evangelistic, the Medical and Educational. Your great predecessor, the Rev. G. L. McKay, D.D., had to a large extent to carry on all these branches of the work single-handed as best he could. Hereafter, each of these great divisions will be under the management of a man who, while taking an interest in the whole work, will devote himself with almost undivided energy to his own special department.

The Evangelistic department which includes the founding of Churches, the oversight of Churches already in existence, the locating and discipline of Native ministers and the oversight of their work, together with the financial administration of the Mission, has been placed in the hands of the Rev. Wm. Gault, who has served a long apprenticeship under Dr. McKay, and who as Senior Missionary will be the working head of the Mission.

The Medical work is at present suspended owing to the fact that the Japanese Government will permit none but fully qualified persons to practice. We hope soon to send out a good medical man with two or three trained nurses.

The Educational work we commit to your hand. It will be your duty to raise up and train both teachers and preachers. We have a school for boys and another for girls in Tomsai. It is our aim to establish a school beside every Church. Our people should be so educated as to enable them to take a foremost place in every walk of life.

The central theme of your teaching will be revealed truth, though you will not be confined exclusively to it. You will have to teach mathematics, geography, and the natural sciences in so far as it may be necessary to illustrate the Bible and to give your students a broad and generous outlook upon the world. In attempting to educate the young men, you must never forget that they belong to a nation which possesses a vast and venerable literature, and who are proud, as they well may be proud of the learning of their ancestors.

You will, I am sure, never permit yourself to wound their feelings of self-respect by an offensive assumption of superiority. This is a thing which the Western people are very apt to do. The very unconsciousness of such assumption on our part often makes it all the more galling to a sensitive people. I never heard the late Dr. McKay more warm in his indignation than when rebuking this very thing.

But if you must treat your Chinese students with a courtesy which shall never wear the appearance of condescension, you must also so temper your language even when rebuke is necessary as to avoid harshness and severity. You will introduce them to a wholly new world of thought in both Science and religion and it is to be expected that in the presence of such a novel range of things, their questions will some times seem childish and their slowness of apprehension seem like a dullness which is far enough from being characteristic of their minds.



The Chinese have a religion as well as a literature. You go to supplant the venerable growth of centuries by introducing the faith of the Lord Jesus Christ.

That there will be occasions which call for a vigorous polemic goes without saying. As a rule, however, it is wise to be as ironic as possible and to find a point of contrast for the new truth in the already established and cherished beliefs and traditions of the people.

Put clearly, firmly, tenderly before their minds the truth of God. Make sure that so far as possible they see it as you see it and then leave the rest to God. Do not be discouraged by small results nor by repeated failure of some, regarding whom you have cherished great expectations.

Christian civilization is a tree of slow growth. It has taken nineteen hundred years to bring us up to where we stand. It will take a long time to bring the heathen up even to our level.

And finally, remember that we who have known you from your youth will remember you and follow you with our sympathy and our prayers.

May God bless you and keep you and make you a good soldier of the Cross and give you a Crown of life eternal.

Dr. Armstrong delivered an address on the influence of foreign mission work on those at home. He said active participation in the Foreign Mission Enterprise was the best Spiritual tonic for the church or an individual. Spurgeon in reply to query whether the heathen could be saved without the gospel said that the question was not, "Can the heathen be saved without the gospel? but can we be saved if we do not send them the gospel?" Certainly it is not a Christlike Christianity that does not go heart and soul into missions. Foreign missions begin in faith and sustained by faith and develop faith. Foreign missions spring from love to Christ and longing to extend his kingdom from love to man and desire to bring to him the best of blessings. Foreign missions vastly widen our sympathies—our loving thoughts go out to the people of China, of India, of Japan, Africa, isles of the sea, to peoples of all lands and languages. This a great enrichment of heart and life. The narrow soul who thinks only of his own salvation knows nothing of this. The nearer we get to the heart of God the more will we be possessed by a missionary spirit, for God so loved the world that he sent His Son to be the Saviour of the world. The Divine heart hungers for the reconciliation of souls, of all men to Himself. The more closely we follow in the footsteps of the Master the more will we give ourselves to missions in work and prayer and gifts for He came to seek and to save the lost. Dr. Armstrong referred to the fact that much of the preliminary work had been done the foundations had been laid, the survey of all lands had been made, the missionary now knew where to go and how to proceed with his work. The Bible was translated into all the great languages of the world and a great army of missionaries and native teachers were in the field. One's heart glowed with the thought of what the next 25 years may bring in the progress of mission work.

He said Mr. Fraser had been a successful Home Missionary and he was sure he would make a successful foreign missionary. He had been successful in winning hearts and saving souls around the hills of Portland and Pottimore and he would be successful in winning hearts and saving souls around the mountains and seas of beautiful Formosa.

#### Eastern Ontario.

Rev. Mr. Cram, the newly appointed minister of Cobden and Osceola, will be inducted on Friday, June 6th, at Cobden. Rev. Mr. Menzies will preach. Rev. Mr. Rattray, of Eganville, address the minister, and Rev. C. A. Ferguson, the people. Rev. Mr. Hay presides as Moderator for Presbytery.

A special meeting of the Lanark and Renfrew Presbytery took place in Zion church, Carleton Place, when three students were licensed to preach—Messrs. Miller, Greig and Purvis.

At the meeting of the Presbytery of Kingston, Revs. W. W. Peck and A. Macdonald were appointed commissioners to the General Assembly to meet in Toronto in June.

Owing to the absence of Rev. A. J. McMullen, who is attending the funeral of his mother in Dutton, Ont., no service was held in Knox church, Merrickville, last Sabbath.

#### Quebec.

The Rev. G. Akitt was ordained and inducted into the pastoral charge of Portland and Glen Almond on Tuesday the 20th. The deputation of Presbytery consisted of the Rev. G. A. Sadler moderator of Presbytery, the Rev. Dr. Armstrong of Ottawa, Rev. Wm. Patterson of Buckingham and the Rev. D. J. Scott of East Templeton. This field lies in the most picturesque part of the Gatineau region and has great beauty of mountain, lake and stream. A goodly number of strong, intelligent and pious Presbyterians live amongst these hills and Mr. Akitt will receive hearty support in his work. On their way up the Lievre on Monday evening the deputation assisted in laying the foundation stone of a new church at Glen Almond. A large company of friends from Buckingham came up on the boat to be present at the ceremony. The stone was "well and duly" laid by Mr. Alexander McLaren. Rev. Wm. Patterson through whose encouragement the work has been undertaken gave a short address and was followed by Rev. Dr. Armstrong and Mr. Sadler. The devotional exercises were conducted by the Rev. D. J. Scott, and when the 100th Psalm was rolled out by one hundred and fifty voices under the light of the moon, the Lievre flowing at our feet and the mountains standing round about us it made us think of some of the covenanting scenes of history—only we were in no fear of being disturbed by dragoons or persecutors.

#### Maritime Provinces.

Sunday 25th May was the fifteenth anniversary of Rev. Dr. T. F. and Mrs. Fotheringham's wedding day, but the reverend leader of St. John's church, St. John N. B., was unaware of this fact being remembered by members of his flock. So when between forty and fifty members of his congregation called at his home, Tuesday evening to celebrate the occasion, the surprise was all the greater. Some of the ladies took charge of the culinary department of the house, while the men folks and other ladies filled the parlor and library, enjoying games, music and chat of the most sociable nature. A tempting collation was served, but prior to the interesting item in the evening's festivities Mr. W. J. Parks, on behalf of the St. John's church congregation, presented Mr. Fotheringham and wife with a handsome oak hat tree and cut glass fruit dish. The clerical host thanked his friends for their goodness to him and his better half, and after an hour or so longer of genuine enjoyment the party bade their pastor and his wife good-night and wished them many more wedding anniversaries.

#### Western Ontario.

The anniversary services of Wingham Presbyterian church were held on Sabbath the 18th inst., conducted by Rev. A. J. Martin of Zion church, Brantford. Mr. Martin, who is a fluent and pleasing speaker, gave two excellent sermons, that in the morning being on Christian Unity based on Ps. 133: 1-3 and in the evening Colossians 3: 17 was the text chosen. A tea-meeting was held on Monday evening which was fairly well attended. An illustrated lecture on a tour through Scotland, was given by Rev. R. S. A. Anderson, of Wrexeter, and was both instructive and entertaining. Sabbath collections \$286, and the proceeds on Monday \$70.

Rev. Mr. Shearer, secretary of the Lord's Day Alliance, delivered an excellent sermon in the Seaforth church, Sunday evening last week.

The sixth anniversary of the opening of the Blenheim church was held on Sunday last, when the Rev. A. J. MacGillivray, of London, preached both morning and evening.

Rev. John Neil of Westminster church, Toronto, preached in Galt last Sabbath.

The next meeting of the Presbytery of Bruce will be held at Chesley on the 8th day of July, at 11 a.m.

#### Winnipeg Presbytery.

The Presbytery met in Manitoba College, Rev. James Lawrence presiding. The question of Sunday street cars came up for discussion. In view of the probable agitation for the running of cars on the Seventh day Rev. C. W. Gordon moved a resolution in favor of the appointment

of a committee to take steps to prevent any encroachment of the Lord's day. The resolution was heartily supported and the following committee was appointed: Dr. Patrick, Dr. DuVal, Dr. Wilson, and Rev. Mr. Gordon. The committee was given power to add to their number and to co-operate with any other organization that exists, or may be formed, for the purpose of preserving the Sabbath.

Rev. Dr. Patrick and Rev. Dr. Hart made fitting references to the loss that had been sustained by both the church and the country through the death of Principal Grant. The Presbytery resolved to place on record its sense of deprivation and its sympathy with the relatives of the deceased and with Queen's University.

A call extended to Rev. W. D. McPhail by the congregations of North and South Plympton and Millbrooke, was presented by Rev. Dr. Bryce. The call which was marked by harmony and unanimity was sustained by the gathering and ordered to be placed in the hands of Mr. McPhail. The moderator and the clerk were instructed to make the necessary arrangements for the induction of Mr. McPhail in case of his acceptance.

On behalf of the Presbytery Rev. Mr. Duxal congratulated Rev. Prof. Hart, on the honor which has come to him in receiving the degree of Doctor of Divinity from Queen's.

Rev. N. P. Grasse, a gentleman of Danish extraction, asked to be received into the ministry of the Presbyterian church in Canada. For some years past Mr. Grasse has resided in New Brunswick. The presbytery agreed to make application on his behalf with a view to his employment among the Scandinavians in the west. Several other applications were also received.

Rev. John Johnstone, who arrived from London, Eng., a few weeks ago, was one of the applicants. Presbytery decided in his case decision should be deferred for the present and that Mr. Johnstone should be recommended to the home mission committee with a view to immediate employment. Rev. Archibald McLean, of Holgate, Ohio, is wanted by the congregation of Stonewall. Permission to receive him into the church here will be applied for to the General Assembly.

#### Northern Ontario.

Rev. John Little, of Chatsworth, has accepted a call from Holstein and Fairbairn, Saugeen Presbytery.

Rev. A. C. Hamilton, B.A., of Havelock, has accepted the call to Horning's Mills and Primrose. The induction will take place on the 11th of June.

Mr. T. A. Wilson, of Creemore, was recently presented with a very nice easy chair, as a token of appreciation of his valuable services in the church and Sabbath school.

Rev. Dr. Somerville and Rev. R. J. McAlpine, M. A., of Owen Sound, had a fraternal exchange of pulpits last Sabbath week at the morning services. The former's pulpit was occupied last Sabbath at both services by Rev. Professor Bryce of Winnipeg.

Division street congregation, Owen Sound, has decided to support a Missionary in the Northwest. "This decision," says the Times, "involves an annual outlay of \$250, and it certainly speaks volumes for Dr. Somerville and his energetic congregation."

Rev. A. E. Duncan, says a Lions Head correspondent, "was able to fill his pulpit last Sunday evening after two Sunday's absence. He has been suffering from nervousness lately and feels the necessity for rest."

The Mission Band of St. Paul's church, Warton, held a very successful bazaar on the evening of the 15th inst., realizing for mission purposes the neat sum of \$31.60. The members of the Band, assisted by the Warton Orchestra, gave a very pleasing entertainment.

Owing to an outbreak of smallpox in Osprey township, Rev. P. Fleming of Maxwell, is not allowed to hold service at McIntyre nor visit in that section of his charge. Though a large number of cases exist, the disease is fortunately of a very mild type.

Rev. Dr. McCrae, of Westminster, visited his former parishioners at Collingwood on Friday last and addressed a meeting in the Presbyterian church in the evening, under the auspices of the Lord's Day Alliance. The following day Dr. McCrae assisted at the annual decoration service at the Presbyterian cemetery.

## World of Missions.

### How Lepers Give.

A touching incident happened during a recent tour in the Kokan (Kolaba District), Western India. At Poladpore there is a good leper asylum, with accommodation for about ninety lepers, supported by the Mission to Lepers.

When we arrived at the asylum we found the lepers all seated on the ground, waiting for the meeting to begin. They sang some hymns, and then I spoke to them about the Bible Society's work. I hardly liked to say anything about giving to the work, knowing how poor they were, but after a little hesitation I mentioned the subject in a general way. No sooner had I done speaking, when to my surprise, the catechist, himself a leper, produced a brass plate, and round it went as quickly as possible, while on all sides coppers were poured in. Their bright, happy faces had perhaps just a tinge of mischievous delight depicted on them as they realized that they had quite taken the Bible Society Secretary by storm. I was so impressed that I hardly knew what to do or say, and when I took the money, it was with a curious lump in my throat and tears in my eyes, I said, half under my breath, "May God bless them!" but I could say no more. The collection, although in coppers, amounted to five rupees. Where did this money come from? Let me tell you. Before the meeting these lepers, of their own accord, went to the catechist and asked if they might be allowed to give to the Bible Society. None of them had any money, but each one decided to give up a certain portion of his share of rice for the day, and asked that its value in money should be given into his hand instead. The request was granted, and each man brought his money to the meeting and put it into the collection. How they put us to shame by their generous giving!—The Indian Standard.

### How the Hindu Lives.

Says Meredith Townsend: "There is no abstemiousness in the world, and no thrift, like the abstemiousness and the thrift of the average native of India. Millions live, marry, rear apparently healthy children, upon an income which, even when the wife works, is rarely above 2 English shillings a week, and frequently sinks to 18 pence. They are enabled to do this, not so much by the cheapness of food, as by a habit of living which makes them independent of the ordinary cares of mankind. The Hindu goes nearly without clothes, gives his children none, and dresses his wife in a long piece of wretched muslin. Neither he nor his wife pays the tailor or the milliner one shilling during their entire lives, nor do they ever purchase needles or thread. He eats absolutely no meat, nor any animal fat, nor any expensive grain like good wheat, but lives on millet, or small rice, a little milk, with the butter from the milk, and the vegetables he grows."

The General Assembly of the Established Church of Scotland opened in Edinburgh on the 23rd ult. with the usual pageant and ceremony, the Earl of Leven and Melville acting as the King's Lord High Commissioner. The Rev. J.C. Russell, D.D., Camb. Hilltown, Argyllshire, was elected Moderator. The General Assembly of the United Free Church of Scotland was opened in Glasgow on the same day, without either pomp or ceremony.

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## Health and Home Hints.

**To Remove Insect Specks.**—Insect specks may be removed from gilded picture frames by dipping a soft camel's hair brush in alcohol and applying it to the spots.

**Leaks in Gas Pipes.**—A leak in a gas pipe may be located without the use of a light by painting the pipe with soap and water. Bubbles will indicate where the leak is.

**To Keep Silver Bright.**—A few drops of ammonia in the water in which silver is washed will keep it bright. This should always be done with plated ware, as frequent rubbings wear off the plate.

**Polishing Wood.**—Take a piece of pumice stone and water and pass it regularly over wood until the rising of the grain is cut down; then take powdered tripol and boiled linseed oil and polish to a bright surface.

**Stair Carpets.**—When buying stair carpets always allow three-quarters of a yard over for each flight of stairs, and then when the carpet is lifted the same parts do not come on the edge of the stairs. By remembering this plan and allowing the extra piece the carpet will last half as long again.

**Stains on Silverware.**—Stains on silverware require prompt attention; otherwise it will take a long time to remove them. Sulphuric acid will remove the stain left by medicine. Dip the spoon in the acid, repeating the process until the stain has disappeared; then wash in very hot water.

**Care of Linoleum.**—Linoleum should never be scrubbed, but may be washed with soap and water and then dried with a cloth. It is a good plan to polish it with equal parts of oil and vinegar applied with a flannel. This should be rubbed off carefully with a cloth, so that not the least stickiness remains.

**To Iron Lace.**—When ironing lace always lay a piece of soft muslin over very fine lace, and do not touch it directly with the iron. Crochet, tatting, guipure, and Irish lace should not be ironed, but simply pinned out on a well covered board, point by point, and left till dry; pull it out gently with the fingers if it seems stiff when unpinned.

**A Floor Polish.**—A polish recommended for hard or stained-wood floors is made by cutting eight ounces of yellow beeswax into small pieces, and adding to it two quarts of spirits of turpentine and one quart of Venetian turpentine. When the beeswax is dissolved, the mixture may be boiled for use. It should be applied with a piece of soft flannel.—Selected.

**To Clean Ostrich Feathers.**—White ostrich feathers can be cleaned by making a mixture of white soap shaved into small pieces, boiling water, and a little soda. After this has dissolved and cooled dip the feathers into it and then draw them gently through the hand, repeating the operation several times. Then rinse thoroughly in clean water, with a trifle of bluing added. Shake, dry, and curl.

**To Wash Stockings.**—All kinds of stockings require careful washing. No soda ever should be used, and the water should be only moderately warm for both washing and rinsing. After rinsing, which should be done in water containing a few drops of liquid ammonia, dry them quickly out of doors in a good current of air, and press with a warm iron when dry. Sick stockings require several rinsings, and after pressing (not wringing) the water out of them and pulling them in shape they should be shaken out well and rolled in a cloth to dry.

## Woman's Fortitude.

### SEVERELY TRIED BY AILMENTS PECULIAR TO THE SEX

ORDINARY MEDICINE WILL NOT CURE BECAUSE IT MERELY TOUCHES THE SYMPTOMS—

HOW TO GET AT THE ROOT OF THE TROUBLE.

Behind the veil of her womanly modesty and fortitude, nearly every woman suffers indescribably from time to time, and continues to suffer in spite of all her efforts, because ordinary medicine is powerless to do good in such cases. Ordinary medicine may give temporary relief—even a purgative may do that—but the one great medical discovery capable of permanently curing and preventing a return of the ailment is Dr. Williams' Pink Pills. These pills are not an ordinary medicine; they are not a patent medicine, but the prescription of a regularly practising physician who used them in his private practice for years before they were given to the public under the name of Dr. Williams' Pink Pills. They are the best medicine for man; the only medicine for woman. Mrs. John McKerr, Chickney, N. W. T., says: "Dr. Williams' Pink Pills have saved me many a dollar in doctors' bills. For some years I was greatly afflicted with ailments that make the life of so many of my sex miserable. I tried many medicines but found no relief until I began the use of Dr. Williams' Pink Pills. These pills have made me feel like a new person; the almost continuous suffering I endured has passed away and life no longer seems a burden. I know of a number of other women who have been similarly benefited and I think Dr. Williams' Pink Pills worth their weight in gold to those who suffer from female complaints or general prostration."

The happiness of health for both men and women lies in the timely use of Dr. Williams' Pink Pills, which act as a nerve tonic and supply new blood to enfeebled systems. They have cured many thousands of cases of anaemia, "decline," consumption, pains in the back, neuralgia, depression of spirits, heart palpitation, indigestion, rheumatism, sciatica, St. Vitus' dance and partial paralysis. But substitutes should be avoided if you value your health; see that the full name "Dr. Williams' Pink Pills for Pale People" is on every box. Sold by all dealers or sent post paid at 50 cents a box or six boxes for \$2.50 by addressing The Dr. Williams' Medicine Co., Brockville, Ont.

It is said that the first difficulty of the Cuban Republic will be, to live within its income. It started with only \$500,000 in the Treasury, and increased expenses and diminished revenues will for a time confront it, while also having to pay salaries to United States army officers for work previously done.

## TO CONSUMPTIVES.

The undersigned having been restored to health by simple means, after suffering for several years with a severe lung affection, and that dread disease Consumption, is anxious to make known to his fellow sufferers the means of cure. To those who desire it, he will cheerfully send (free of charge) a copy of the prescription used, which they will find a sure cure for Consumption, Asthma, Catarrh, Bronchitis and all other and long-standing ailments. He hopes all sufferers will try his remedy, as it is invaluable. Those desiring the prescription, which will cost them nothing, and may prove a blessing, will please address,  
Rev. EDWARD A. WILSON, Brooklyn, New York

**Presbytery Meetings.**

**SYNOD OF BRITISH COLUMBIA.**

Calgary.  
Edmonton, Edmonton, March 4, 10 a.m.  
Kamloops, 1st Wed. March, 10 a.m.  
Kootenay, Nelson, B.C., March.  
Westminster Mount Pleasant, 2 Dec. 3 p.m.  
Victoria, Nanaimo, 25 Feb. 10 a.m.

**SYNOD OF MANITOBA AND NORTHWEST**

Brandon, Brandon, 5th March.  
Superior, Port Arthur, March.  
Winnipeg, Man. Coll., 6th Mo.  
Rock Lake, Manitow, 3th March.  
Glenboro, Glenboro.  
Portage, Portage la P., 4th March, 8 pm  
Minnedosa, Minnedosa, March 4.  
Melita, Carleton, 12 March.  
Regina, Regina.

**SYNOD OF HAMILTON AND LONDON.**

Hamilton, Knox, 7th January  
Paris, Woodstock, 12th March.  
London, 11th March.  
Chatham, Blenheim, 8th July 10 a.m.  
Stratford.

Huron, Clinton, 8th April  
Sarnia, Sarnia, 8th July, 11 a.m.  
Maitland, Wingham, Jan. 21st  
Bruce, Chesley, 8th July, 11 a.m.

**SYNOD OF TORONTO AND KING TON.**

Kingston, Belleville, 1st July, 11 a.m.  
Peterboro, Peterboro, 8 July, 9 a.m.  
Whitby, Whitby, 16th April  
Toronto, Toronto, Knox, 1st Tues. ev. mo.  
Lindsay, Woodville, 18 March, 7:30.  
Orangeville, Orangeville, 11 March.  
Barrie, Almadale.  
Owen Sound, Owen Sound.

**SYNOD OF MONTREAL AND OTTAWA.**

Quebec, Sherbrooke, 1 July, 8 p.m.  
Montreal, Montreal, Knox, 24 June.  
Glengarry, Alexandria, 8 July.  
Lanark & Renfrew, Carleton Place, Jan. 21, 11 a.m.  
OTTAWA, Ottawa, Bank St., 1st Tues June  
Brookville, Morrisburg, 10 Dec. 2 p.m.

**SYNOD OF THE MARITIME PROVINCES**

Sydney, Sydney, March 5  
Inverness, Port Hastings, 25th Feb. 11 a.m.  
P. E. I., Charlottetown, March 3.  
Pictou, New Glasgow, 1 March, 2 p.m.  
Wallace, Oxford, 6th May, 7:30 p.m.  
Truro, Truro, 19th Nov. 10:30 a.m.  
Halifax, Chamber's Hall, Halifax, 26th Feb., 10 a.m.  
Lunenburg, Rose Bay.  
St. John, St. John, 21 Jan., 10 a.m.  
Miramichi, Campbellton, 25 March.

**RICE LEWIS & SON.**

(LIMITED).

**BRASS & IRON**

**BEDSTEADS**

**Ties, Grates,  
Hearths, Mantles**

**RICE LEWIS & SON**

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STAINED GLASS  
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Valet"**

We dress, clean and repair all the clothing contained in a gentleman's wardrobe for \$1.00 per month. Extra care taken with neck goods.  
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Capital Paid up -- 2,000,000.00  
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Branches throughout Nova Scotia, New Brunswick, Prince Edward Island, British Columbia, and in Montreal, New York and Havana, Cuba.

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It Tells Congregations of an Easy Plan to get a

**Communion Set and Baptismal Bowl**

**FREE --**

**For a Few  
Hours' Work**

**FREE --**

**For a Few  
Hours' Work**



The accompanying cut is a reduced representation of the Communion Set, selected by us with great care, to offer as a premium for the getting up of a club in connection with **The Dominion Presbyterian**.

The quality of this Set is guaranteed by one of the largest and best known manufacturers of electro silverware in Canada, and is sure to give entire satisfaction. The trade price is \$28.00 for six pieces, as follows: One Flagon, two Plates, two Cups and one Baptismal Bowl.

**Look at These  
Splendid Offers !**

- (1) The above set will be sent to any congregation, on receipt of Sixty (60) new yearly subscriptions ONE DOLLAR each club cut
  - (2) For Thirty (30) yearly subscriptions, at one-dollar each, and \$13.50.
  - (3) For Twenty (20) yearly subscriptions, at one-dollar each, and \$13.50.
  - (4) For Ten (10) yearly subscriptions, at one-dollar each, and \$19.50.
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This premium offer affords an easy way to secure a Communion Set that will last for years, and at the same time introduce a valuable family paper into a number of homes where it is not now a visitor.

Sample copies free on application. ADDRESS

**THE DOMINION PRESBYTERIAN**  
OTTAWA ONT.

# THE DOMINION BANK.

## PROCEEDINGS OF THE THIRTY FIRST ANNUAL GENERAL MEETING OF THE STOCK HOLDERS.

The thirty-first annual general meeting of the Dominion Bank was held at the banking house of the institution, Toronto, on Wednesday, May 28, 1902.

Among those present were noticed:—Col. Mason, Messrs. William Ince, Wm. Spry, E. B. Osler, M. P., W. D. Matthews, Wm. Ross, M. P., A. W. Austin, Thos. Walmsley, Timothy Eaton, Dr. J. E. Ross, W. G. Cassels, David Smith, G. W. Lewis, A. R. Boswell, P. Leadley, Richard Brown, G. N. Reynolds, A. Foulds, V. H. E. Hutchison, W. R. Brock, M. P., J. J. Foy, K. C., John T. Small, Anson Jones, F. Wright, David Kidd, Wm. Davies, H. E. Stark, H. Gordon Mackenzie, J. Gordon Jones, W. Crocker, A. K. Roy, Geo. W. Scott, George B. Sweetnam, J. F. Kavanagh, H. B. Hodgins, Ira Standish, A. E. Webb, John M. Bond, Chas. Cockshutt, John Stewart, H. M. Pellatt, T. G. Brough and others.

It was moved by Mr. Wm. Ince, seconded by Mr. W. R. Brock that Mr. E. B. Osler do take the chair, and that Mr. T. G. Brough do act as Secretary.

Messrs. A. R. Boswell and W. G. Cassels were appointed Scrutineers.

The Secretary read the report of the Directors to the Shareholders, and submitted the Annual Statement of the affairs of the Bank, which is as follows:—

To the Shareholders:—

The Directors beg to present the following statement of the result of the business of the Bank for the year ending 30th April, 1902:—

Balance of Profit and Loss Account, 30th April, 1901.....	\$ 100,482 10
Premium received on new capital stock.....	59,708 12
Profit for the year ending 30th April, 1902, after deducting charges of management, etc., and making provision for bad and doubtful debts.....	353,172 54
Dividend 1½ per cent., paid 1st August, 1901.....	\$ 61,400 10
Dividend 2½ per cent., paid 1st November, 1901.....	61,000 60
Dividend 2½ per cent., paid 1st February, 1902.....	62,488 00
Dividend 2½ per cent., payable 1st May, 1902.....	62,500 00
Transferred to Reserve Fund.....	59,708 12
Balance of Profit and Loss carried forward.....	\$ 205,305 94
Balance at credit of account, 30th April, 1901.....	\$ 2,440,291 88
Transferred from Profit and Loss Account.....	59,708 12
	\$ 2,500,000 00

Branches of the Bank have been opened during the past year in Gravenhurst, Ont., Stanstead, Que., and in Toronto at the corners of Bloor and Bathurst Streets and Queen and Teraulay Streets.

Premises have been secured in London, Ont., and a Branch will be shortly opened there. All Branches of the Bank have been inspected during the past twelve months.

E. B. OSLER,  
President.

Toronto, 28th May, 1902.

Mr. E. B. Osler moved, seconded by Mr. W. D. Matthews, and Resolved,—That the Report be adopted. It was moved by Mr. John T. Small, seconded by Mr. Thomas Walmsley, and

Resolved,—That the thanks of this meeting be given to the President, Vice-President, and Directors for their services during the past year.

It was moved by Mr. Wm. Ross, M. P., seconded by Col. Mason, and

Resolved,—That the thanks of this meeting be given to the General Manager, Managers, Inspectors, and other Officers of the Bank, for the efficient performance of their respective duties.

It was moved by Mr. Anson Jones, seconded by Mr. B. Cumberland, and

Resolved,—That the poll be now opened for the election of seven Directors, and that the same be closed at 2 o'clock in the afternoon, or as soon before that hour as five minutes shall elapse without any vote being polled, and that the scrutineers, on the close of the poll, do hand to the chairman a certificate of the result of the poll.

The scrutineers declared the following gentlemen duly elected Directors for the ensuing year:—Messrs. A. W. Austin, W. R. Brock, T. Eaton, J. J. Foy, K. C., Wm. Ince, Wilmot D. Matthews, and E. B. Osler, M. P.

At a subsequent meeting of the Directors, Mr. E. B. Osler, M. P., was elected President and Mr. W. D. Matthews, Vice-President, for the ensuing term.

### GENERAL STATEMENT.

#### Liabilities.

Notes in circulation.....	\$ 2,228,166 00
Deposits not bearing interest.....	\$ 2,510,764 38
Deposits bearing interest.....	18,351,795 45
Balance due to London Agents.....	20,862,559 83
	393,282 18
Total liabilities to the public.....	23,484,008 01
Capital Stock paid up.....	2,500,000
Reserve Fund.....	\$ 2,500,000 00
Balance of profits carried forward.....	205,305 94
Dividend No. 78, payable 1st May.....	62,500 00
Former dividends unclaimed.....	141 25
Reserved for interest and exchange.....	180,793 70
Rebate on bills discounted.....	66,762 39
	3,015,563 28
	\$ 8,999,571 29

#### Assets.

Specie.....	\$1,018,767 44
Dominion Government Demand notes.....	1,402,846 00
Deposit with Dominion Government for security of note circulation.....	100,000 00
Notes of and cheques on other banks.....	1,031,520 04
Balances due from other banks in Canada.....	705,503 39
Balances due from other banks elsewhere than in Canada and the United Kingdoms.....	686,794 09
Provincial Government securities.....	96,624 22
Canadian Municipal securities, and British or Foreign or Colonial Public securities other than Canadian.....	712,735 38
Railway and other bonds, debentures, and stocks.....	2,610,913 16
Loans on call secured by stocks and debentures.....	3,012,094 33
	\$11,377,784 05

Bills discounted and advances current.....	\$17,101,052 08
Overdue debts (estimated loss provided for).....	18,891 46
Real estate, other than Bank premises.....	44,060 41
Mortgages on Real Estate sold by the Bank.....	13,371 19
Bank premises.....	435,133 40
Other assets not included under foregoing heads.....	9,278 70
	17,621,787 24

T. G. BROUGH,  
General Manager.

Toronto, 30th April, 1902.

A Pen - - -  
That Mighty -  
Instrument - -

Is perhaps mightier in the hand of a pretty woman. The most popular pens for the desk of society are "LION PENS"

**"Fine Writer 088" Series**

Is the style chosen by many ladies. The peerless writing qualities of the "Lion" Series of Steel Pens is proverbial. If your stationer cannot supply you, send for sample to the selling agents.

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**CONSIGN YOUR**  
**Dressed Hogs**  
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**D. GUNN, BROS & CO.**  
Pork Packers and Commis. Merchants  
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Progressive cheese and butter-makers use  
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